The ‘Wahhabi’ Myth

Dispelling Prevalent Fallacies and the Fictitious Link With Bin Laden

Haneef James Oliver

Cover Design: *Asl Concept and Design*
usool@rochester.rr.com

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Introduction

In the months following the September 11 attacks, I came across many articles dealing with Islaam, and in particular, the subject of "Wahhaabism"/Salafism.[1] I was shocked to see the intensity of the ideological attack which was made by the media in their efforts to falsely claim that Usaamah bin Laadin and his *al-Qaa'idah* followers were adherents of Salafism. In an effort to repel these contentions, I drew up a letter for my Christian family, outlining the oversights, inaccuracies and blatant lies which could be found in some of these articles.

I have compiled some of these points which I had included in this personal letter to my family and expanded upon them, so that it may be a grounds for clarifying many of these unfounded accusations. My objective in doing so is not to deceitfully defend anyone or anything unworthy of defence, as Islaam commands that a Muslim speak a word of truth, even if it be against him or herself, or followers of the same faith. Rather, it is my objective to deal only with those issues which have been unjustly brought against Islaam and *Salafiyyah* (Salafism) in particular, as opposed to defending the actions of the contemporary "Islaamic" groups and movements, which have only aided those who wish to harm the Islaamic Nation.

Since September 11, many non-Muslims who had previously known very little about Islaam have come to know about some of its precepts. Although the major theme of the reports about Islaam has been quite negative, some journalists have actually educated their readers about Islaam by mentioning some of its true merits. Perhaps more people are now aware of the fact that Islaam is not just some kind of far eastern, mystical, idol worshipping religion, but rather, that it is a truly monotheistic religion which commands people with good manners and morals, and prohibits them from everything that is bad.

It is not my intention to discuss any of these issues, as there does not seem to be any real contention regarding most of them. Instead, it is my objective to try to examine the real points of controversy which have arisen, and to give the reader another perspective on some of these issues which they might never have been exposed to before. I have made every effort to avoid producing another book which is filled with opinion while lacking in textual proofs. Instead, I have tried to produce a book in which Muslims and non-Muslims alike will be able to reflect upon the directives of the *Qur'aan* and the narrations (*ahaadeeth*)[2] of the Prophet Muhammad (e)[3] for themselves.

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[1] *Salafiyyah* (Salafism) refers to the following of the Prophet Muhammad (e), his Companions and the two generations that followed him, known as the *Taabi'een* (the followers of the Companions), and the *Atbaa'ut-Taabi'een* (the followers of the followers of the Companions). A proof of the virtue of these three generations is found in the authentic saying of the Prophet (e), "*The best of mankind is my generation, then those who follow them, then those who follow them.*" (Related by al-Bukhaaree (no. 2652))

The term *Salafee* applies to a Muslim who follows their way in matters pertaining to religion.

[2] A *hadeeth* is a term which refers to a narration dealing with the *Sunnah* (way) of the Prophet (e) accompanied with a chain of narration, beginning at the Prophet (e) and ending at the scholar who recorded the *hadeeth*. *Ahaadeeth* (plural) are divided into two broad categories: authentic and unauthentic. The scholar who specializes in this branch of knowledge closely examines the life history of each narrator, scrutinizing the narrator's character, level of reliability and ability to memorize precisely. Volumes of books have been compiled on the conditions of narrators. From this in-depth scrutiny, scholars of *hadeeth* can distinguish between authentic and unauthentic =

Consequently, I have included many texts from the *Qur'aan* and *ahaadeeth* in order to introduce the reader to these sources and to substantiate what I have written. I also recognize that those readers who feel they know about Islaam without having considered its sources will most likely not be thrilled with this work.

In quoting verses from the *Qur'aan*, I have avoided using archaic English as is found in some Biblical and Qur'aanic translations, as it tends to render some of the subject matter obscure. Furthermore, it should be noted that Muslims do not believe that the *Qur'aan* can be translated. As such, we tend to term this effort a "translation of the meaning" of the verses, as opposed to a translation.

In certain rare instances, I have included some verses from the Old and New Testaments for interest's sake. Muslims believe in the scriptures that were given to the former recipients of revelation. However, they do not believe that the scriptures that are in circulation today amongst the present day People of the Book (Jews and Christians) are exactly the same as they were when they were originally revealed. Consequently, Muslims neither believe nor disbelieve in their contents, unless a matter can be confirmed by a verse of the *Qur'aan* or a *hadeeth* with an authentic chain of narration.

The reader will notice that the word "*Wahhaabee*" is always indented with quotation marks. Those who are labelled with this word do not themselves use this term, as it is used as a means of belittlement. The reasons for the rejection of this term are clearly outlined throughout this book. The correct way of referring to them is by terming them *Salafees*, as they are those who adhere to the way of the *Salaf* (the Prophet Muhammad (e) and his Companions).

This book contains a basic overview of the monotheistic creed of Salafism and how it does not differ from the creed of any of the former Prophets or Messengers. It outlines the fundamental principles of the *Salafee* methodology, demonstrating how it is in fact the path which has been ordained to be followed in the *Qur'aan*. Having kept in mind that many readers might be new to the topic of Islaam, I have also made every effort to explain some of the issues of contention at hand in an uncomplicated manner. Consequently, footnotes have been added to make the book more understandable for all. The footnotes follow the method used by Muslim scholars throughout the ages, which gives the book a different feel.

This book contains a refutation of some of the claims that are made about "*Wahhaabees*" from various communities of people. I have concentrated on disproving the claim that *al-Qaa'idah* is a *Salafee* group, instead showing how they are a modern offshoot of one of the earliest and most dangerous of astray sects in Islaam, the *Khawaarij*.[4] Most importantly, I have attempted to remove

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ahaadeeth and preserve the religion from corruption. No other system of religious or historical scholasticism can claim to possess anything similar to this meticulous system of inquiry and preservation.

[3] This is a supplication that a Muslim should repeat after mentioning the name of the Prophet (e). It means, "May Allaah raise his rank and grant him peace." Muslims make a similar supplication for all of the Prophets and Messengers. A separate supplication is mentioned for the Companions of the Prophet (e).

[4] The group that expels people from the fold of Islaam upon innovated principles and revolts against the rulers, causing much turmoil throughout the land.

the bias of the critics who have cast an illusory shadow over the splendour of Islaam and the sacred *Salafee* methodology.

It is my sincere hope that this book will be a source of illumination for those who are seeking to avoid uncertainty and misinformation, and that it be a means of eliminating many misunderstandings which have arisen, particularly following the events of September 11.

Haneef James Oliver

The Unfounded Misnomer

What is a "*Wahhaabee*"?

Unfortunately, some of the Muslims have been responsible for misleading others by calling anybody who contradicts their local customs, beliefs or innovated superstitions and religious practices as being a "*Wahhaabee*." The term "*Wahhaabee*" seems to take on different meanings in different times and places.

This appellation is based upon the precept that a religious scholar by the name of Muhammad Ibn 'Abdul-Wahhaab had come with a new religion which contravened the norms of Islaam. Who was this man and what exactly did he write about?

Born in the town of 'Uyaynah in the year 1703CE (1206H),[5] Muhammad Ibn 'Abdul-Wahhaab became disturbed with the religious practices of the people which contained polytheism, superstitions and sanctification of the saints and graves, all of which are in clear opposition to the Islaamic texts.

When writing his works, he concentrated on bringing the people back to correct *Tawheed* (monotheism)[6] and adherence to the following of the Prophet Muhammad's (e) *Sunnah* (way).[7] As he was reviving the message of the Prophets, he faced many obstacles and hardships and was severely opposed for bringing about this call.

To this day, he is seen in many parts of the Muslim world as a deviant who had aimed to alter the religion of Islaam. This is a baseless lie, as any objective observer would note that most of his books are nothing but compilations of texts from the *Qur'aan* and *Sunnah* with a minimal amount of his own wording between them. It is in fact these people whose forefathers had, over time, changed the religion from its original pristine form, and he was but a religious reformer who purified the religion of unauthentic elements:

The Messenger of Allaah[8] (e) said, *"This knowledge will be carried by the trustworthy ones of every generation; they will expel from it the alterations made by those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant."*[9]

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[5] The Islaamic calendar starts after the emigration of the Prophet (e) from Makkah to Madeenah, being the equivalent of 622 CE.

[6] *Tawheed* (true monotheism): The belief that Allaah is One, and then proceeding to single Him out in all forms of worship.

[7] The *Sunnah* comprises the sayings, actions and approvals of the Prophet (e). The Prophet (e) said: "*He who turns away from my Sunnah is not from me.*" (Reported by al-Bukhaaree (no. 5063))

[8] Since September 11, many people have heard the name Allaah for the first time. Europeans are used to hearing the word God in English, Got in Afrikaans, Gott in German and Gudd in the Scandanavian languages. The word Allaah seems like something foreign to them, and therefore, they usually dismiss the whole concept of the Deity of Islaam as being a foreign God of a foreign religion.

Even government officials involved in the field of education seem to be ignorant about the reality of the name Allaah. For example, on November 2, 1997, CAIR reported that Dr. Henry Jordan, a South Carolina Board of Education official stated that Islam is a "cult" that worships "Lucifer," and hence he was quoted as saying "Kill the
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The position of the *Salafees* in respect to Muhammad Ibn 'Abdul-Wahhaab, is that he was a great religious scholar, just like the thousands who had already preceded him upon this goodness. His creed was the same as theirs, and he only became famous for his defence of this creed because he came at a time when these false practices were so widespread that he was essentially alone in his defence of the truth. Nevertheless, his beliefs, actions and statements are subject to examination, just as those of the thousands of Islaamic scholars who had preceded him are too, and it is not permissible for any Muslim to have partisanship for any particular scholar such that it would cause him or her to reject the truth which is contained within the *Qur'aan* or the *ahaadeeth* of the Prophet (e):

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١ ﴾

"O you who believe! Do not put yourselves forward in taking a decision before Allaah and His Messenger; and fear[10] **Allaah. Verily, Allaah is All-Hearing, All-Knowing."** [49:1]

Muslims." After making an 'apology' for his remarks, he said the following in a letter to a concerned South Carolina Muslim, dated September 2, 1997: "If you are not smart enough to read through the news and see what really transpired from this news event, it is no wonder that you think salvation can be obtained by good works and having faith in Allah...I would encourage you to...*ask the God of the Bible, Jehovah, not Allah*, and God, the Son, Jesus, to remove the veil from your eyes and heart and reveal the truth to you before it is too late."

Dr. Henry Jordan would do well to know that Allaah is actually "the God of the Bible," and that the word God and Jehovah are not found anywhere in the original scriptures [Jehovah is an altered version of the four letters Y.H.W.H. which are found in the Old Testament. These letters are not found anywhere in the New Testament]. The true name of God can be found in the revealed scriptures of the Semitic languages such as Hebrew and Arabic. In Hebrew, God is often transliterated as *El*, *Elah*, *Eloh* or *Eloah*. When it is used in the plural to express grandeur such as "We" instead of "I," it is written as *Elohim*. A god in Arabic is transliterated as *Ilah*. In his footnote for *Genesis 1:1* of the *New and Improved Edition of the English Bible*, the Rev. C.I. Scofield, D.D. alternatively transliterates the word *Elah* with *Alah*.

After being translated from Greek to English, the *New Testament* still contains an element of its Semitic roots. *Mathew 27:46* refers to God as being *Eli*, and its twin narrative, *Mark 15:34*, refers to God as *Eloi*.

Muslims believe that the word *Allaah* is the actual name of God which means "The (One) God (worthy of worship)" in the definite form. Linguistically speaking, the word cannot be modified in the same manner as words like gods, goddess or tin god, and its true disposition can only be hidden behind incorrect transliterations of the word. *El*, *Eli*, *Eloi*, *Eloh*, *Eloah*, *Alle*, *Elah*, *Alah*, *El-lah*, *Allah*, or *Allaah*, all of these transliterations point towards one common name of the One God of the Hebrews, Arabs, and all of mankind.

[9] Authenticated by Shaykh al-Albaanee in *al-Mishkaat* (no. 248).

[10] The word used here is *taqwaa*. The concept of *taqwaa* in Islaam is rooted in the balanced correlation which exists between loving Allaah, which gives the Believer hope for His boundless Mercy, and fearing Him, which keeps the Believer from falling into sin and transgression. *Taqwaa* shields a Believer from Allaah's wrath. The Most High said:

﴿ فَفِرُّوٓاْ إِلَى ٱللَّهِ ٥٠ ﴾

"Virtually overnight, it is discovered by all sorts of instant "experts" that Wahabism, the official state religion of our longstanding ally, is the equivalent of Nazism,[11] if not outright devil-worship."[12]

"So flee to Allaah." [51:50]

Allaah commands the Believer to flee from all of the things which He hates, the hidden and the manifest of them, to those things which He loves. He also commands us to flee from ignorance of our purpose of existence to sound knowledge of ourselves, our Lord, His religion which He has chosen for us, and our worldly affairs. We must flee from *kufr* (disbelief) to *eemaan* (true faith), and from heedlessness to the remembrance of the greatness of the Creator.

Normally, one flees from something out of extreme fear of it. This is a negative kind of fear which leads to ruin. Contrary to this, the fear that a Believer holds for Allaah causes him to run away from all vain and useless things, to Him. Thus, we are told to flee to Allaah. In Islaam, fearing Allaah brings the servant closer to Him.

[11] On October 15, *The National Review* circulated an article by Stephen Schwartz which stated that "the claim of (there being) a moral distinction between the Wahhabi sect and al Qaeda is worth just as much as the claim of (there being) a moral distinction between the Nazi Party and the SS, and no more. (Stephen Schwartz, Seeking Moderation; Giving the Wahhabis too much credit, *The National Review*, October 25, 2001.) **Note:** *The National Review* is the same publication which, on March 3, 2002, suggested the possibility of striking Makkah, Islaam's holiest city, with nuclear armaments.

[12] Justin Raimondo, The War Against the Saudis: What's behind Washington's split with Riyadh? *Behind the Headlines*, January 23, 2002.

A Collection of Fallacious Fables

Myth: "Usamah Bin Laden is a Wahhabi"

On September 30, 2001, Roger Hardy, the BBC's Middle East analyst wrote an article entitled "Inside Wahhabi Islam." Hardy himself notes that the term "*Wahhaabee*" is often misused for less than honest purposes:

"The term "Wahhabi" is often used very freely. The Russian media, for example, use it as a term of abuse for Muslim activists in Central Asia and the Caucasus, as well as in Russia itself - rather as the Western media use the vague and derogatory term 'Islamic fundamentalism'."

Regrettably, Hardy falls into the same trap of misappropriating this term when he states that Usaamah bin Laadin is a "*Wahhaabee*":

"Osama Bin Laden, named by US officials as the main suspect in the 11 September attacks against America, is Saudi-born and a Wahhabi."

The mistake that Hardy has fallen into here is that he has assumed that since Bin Laadin was born and raised in Saudi Arabia, that this in turn necessitates him being a "*Wahhaabee*." In fact, this is a superficial conclusion which has been repeatedly mentioned in the media and is worthy of refutation.

Bin Laadin's Connection to Soofism

Usaamah bin Laadin comes from a Yemeni family which is based in Hadramout, a coastal section of Yemen that is well known for being a base of a particular sect of Islaam called Soofism (Sufism).[13] Soofism could be briefly summarized as being the antithesis of "Wahhaabism." Bin

[13] *Soofism* was not known in the time of the Prophet (e) his Companions, nor was it well known in the first three generations. It first appeared in Basrah in Iraq, where some people went to extremes in worship and in avoiding the worldly life, something which is admonished in the *Qur'aan*:

﴿ وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَـٰهَا عَلَيْهِمْ ﴾

"The Monasticism which they invented for themselves;

We did not prescribe it for them." [57:27]

Soofees belong to a school of philosophy which holds that knowledge and awareness is brought about in the soul by spiritual exercises. Orthodox Islaam holds that one can achieve true knowledge and awareness through the acts of worship that exist in the *Qur'aan* and *Sunnah*. *Soofees* believe that their *Shaykhs* are also a source for legislation in worship, as they will order them to carry out acts of worship that have no basis in either the *Qur'aan* or the *Sunnah*. The extremists from amongst them often claim that Allaah dwells within His creation (i.e. in people's hearts, internal organs etc.). Consequently, they ascribe to their *Soofee Shaykhs* attributes and powers which only belong to Allaah, such as the knowledge of the unseen. They often claim that the texts of the *Qur'aan* and the *Sunnah* have
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Laadin himself is not concerned with differentiating between matters of creed, and some of his statements indicate that he still acknowledges certain *Soofee* (Sufi) practices. He also embraced the *Taalibaan* as his close friends and protectors, and it is well known that the great majority of this group belong to the *Soofee Deobandi* movement.

However, a differentiation is made between demonstrating that Bin Laadin acknowledges certain *Soofee* practices, and claiming that he is an outright *Soofee*. Rather, Bin Laadin has shown that he is not concerned with the same matters of belief and worship that a *Salafee* would concern himself with, because the sect he belongs to (Qutbism) does not distinguish between matters of belief, so long as people adhere to their "movement."

Another misnomer which has been oft repeated in the mainstream media is the notion that the *Taalibaan* were "*Wahhaabees*." On December 10, 2001, The Washington Post's Ron Kampeas wrote that "Wahhaabism" is "a puritanical faith that rejects change. A brand of Islam that drives the Taliban..."

This in fact is another great inaccuracy which indicates that those who have repeated these claims have approached these intricate matters in a simplistic fashion.

Although Roger Hardy's BBC article made the error of stating that Usaamah bin Laadin was a "Wahhabi," he, unlike Kampeas, stayed clear of repeating this error when addressing the *Soofee Taalibaan* movement:

"But the Taleban are not Wahhabis. They belong to what is known as the Deobandi movement, named after the small town of Deoband in the Indian Himalayas. It was here that the movement was founded, in the 1860s, during the period of British rule in India."

On November 9, Hamid Mir of the Pakistani daily "The Dawn" interviewed Usaamah bin Laadin just prior to the fall of Kabul:

"Hamid Mir: After (the) American bombing on Afghanistan on Oct 7, you told the Al-Jazeera TV that the Sept. 11 attacks had been carried out by some Muslims. How did you know they were Muslims?

Osama bin Laden: "The Americans themselves released a list of the suspects of the September 11 attacks, saying that the persons named were involved in the attacks. They were all Muslims, of whom 15 belonged to Saudi Arabia, two were from the UAE and one from Egypt. According to the information I have, they were all passengers. *Fateha was held for them in their homes*. But America said they were hijackers."

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an outer, apparent meaning, and as well, an inner, hidden meaning. They hold that the outer, apparent meaning is known to those who practice orthodox Islaam, while the inner and hidden meanings of the *Qur'aan* and *Sunnah* are known only to their *Shaykh* and order. These *Shaykhs* will often claim that since they have advanced to the inner and hidden meaning of Islaam, they no longer need to pray or fast, something which even the Prophets were not excused from.

Bin Laadin's statement "Fateha was held for them in their homes" is referring to the reading of the opening chapter of the *Qur'aan* (*al-Faatihah*) for the souls of the deceased, a common practice of the *Soofees*. This act of worship has no basis in Islaam, either from the *Qur'aan*, the *Sunnah*, or the practice of the earliest generations. More precisely, this is an innovated practice which later generations of *Soofee* Muslims fabricated. This statement indicates that Usaamah bin Laadin is neither knowlegeable in Islaam, nor is he attached to the principles and practices of Salafism.

Bin Laadin's Absolute Adherence to Qutbism

As a result of the wealth which the Bin Laadin corporation generated, Usaamah Bin Laadin used his family's money to live a carefree and luxurious lifestyle. Because of this, he never managed to exert himself to sit with any of the *Salafee* scholars, really seek knowledge, or ground himself in the fundamentals of Islaamic belief. This state of ignorance continued even after he became religious and went to Afghanistan to fight the Soviets. The fact that he failed to take advantage of studying under the guardianship of the elder scholars of Saudi Arabia led him to mix instead with the newly arisen Qutbists.[14]

Eventually, he completely dismissed the methodology of the "*Wahhaabees*," and expelled many of its people from the fold of Islaam. Therefore, how could it be considered correct to say that Usaamah bin Laadin is a "*Wahhaabee*"? In actuality, Usaamah bin Laadin and his *al-Qaa'idah* movement are not "*Wahhaabees*," but rather, Qutbists.

Confirming this important link, the New York Times' Robert Worth said:**"…But if one man deserves the title of intellectual grandfather to Osama bin Laden and his fellow terrorists, it is probably the Egyptian writer and activist Sayyid Qutb."**[15]

The Existence of Qutbism as an Ideology

In an article titled "Terror, Islam and Democracy," Ladan and Roya Boroumand correctly state that "**most young Islamist cadres today are the direct intellectual and spiritual heirs of the Qutbist wing of the Muslim Brotherhood.**"

They state that "when the authoritarian regime of President Gamel Abdel Nasser suppressed the Muslim Brothers in 1954 (it would eventually get around to hanging Qutb in 1966), many went into exile in Algeria, Saudi Arabia, Iraq, Syria and Morocco. From there, they spread their revolutionary Islamist ideas - including the organizational and ideological tools borrowed from European totalitarianism."[16]

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[14] The Qutbists are those who adhere to the ideology of Sayyid Qutb, a modern proponent of revolutionary thought. This particular ideology has been termed *al-Qutbiyyah* (Qutbism).

[15] Robert Worth, The deep intellectual roots of Islamic terror, *The New York Times*, 13th October 2001.

[16] Ladan and Roya Boroumand, Terror, Islam and Democracy, *The Journal of Democracy*, April 2002.

Note: Since the Boroumands have correctly linked Qutbism with European totalitarianism, we can say that it is not correct for these people to be referred to as Islaamists. Rather, it would be more accurate to refer to them as Muslim activists. Although they are Muslims, their revolutionary ideology cannot be attributed to Islaam.

Expanding upon the link between European revolutionary ideologies and the dogma of Qutbism, The Independent's John Gray argues in an article entitled "How Marx turned Muslim" that Qutbism is not rooted in the Islaamic tradition, but rather, is very much a Western based ideology.

He explains that Sayyid Qutb "incorporated many elements derived from European ideology[17] into his thinking," and as such, Qutbism should be seen as an "exotic hybrid, bred from the encounter of sections of the Islamic intelligentsia with radical western ideologies."[18]

Gray explains that Qutbism is a modern revolutionary movement and unrepresentative of the orthodoxy of true Islaam: "The inspiration for Qutb's thought is not so much the Koran, but the current of western philosophy embodied in thinkers such as Nietzsche, Kierkegaard and Heidegger. Qutb's thought – the blueprint for all subsequent radical Islamist political theology – is as much a response to 20th-century Europe's experience of "the death of God"[19] as to anything in the Islamic tradition. **Qutbism is in no way traditional**. Like all fundamentalist[20] ideology, it is unmistakably modern."[21]

Speaking about the incontestable link that exists between Bin Laadin and Qutbism, the Arab News' Amir Taheri said: "In time, Maudoodo-Qutbism[22] [sic Maudoodee-Qutbism] provided the ideological topos in which Bin Ladenism could grow."[23]

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[17] Robert Worth of the New York Times mentioned the following regarding the European influence of the Qutbists: "As Fathi Yakan, one of Qutb's disciples, wrote in the 1960's: "The groundwork for the French Revolution was laid by Rousseau, Voltaire and Montesquieu; the Communist Revolution realized plans set by Marx, Engels and Lenin... The same holds true for us as well." (Robert Worth, The deep intellectual roots of Islamic terror, *The New York Times*, 13th October 2001.)

[18] Revolutionary thinkers such as Abu A'la Mawdudi, Sayyid Qutb, Hasan Turabi of Sudan and the Iranian philosopher 'Ali Shariati became ideologically influenced by the West after having resided there. Although they rejected Western lifestyle and refuted it, they also became very influenced by it, formulating radical ideologies of reform. They were ignorant of Islaam and its creed, and thus made their political thought and analysis the basis of their doctrine, and then sought to Islamicize it.

[19] The concept of attributing death to the Creator, whether it be expressed literally or symbolically, is absurd in the extreme. Allaah said in the *Qur'aan*:

﴿ وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ﴾

"And put your trust in the Ever-Living Who dies not, and glorify His Praises" [25:58]

[20] It would have been more accurate for Gray to have said, "Like all extremist ideology, it is unmistakably modern," instead of using the ambiguous term "fundamentalist."

[21] John Gray, How Marx turned Muslim, *The Independent*, 27 July, 2002.

[22] Taheri is referring to the link between Abu A'laa Mawdudi, the South-Asian Muslim "thinker," and Sayyid Qutb, who was heavily influenced by Mawdudi's writings. Confirming this, the Telegraph stated the following regarding Qutb: "Egyptian writer and thinker. Took up the idea of Abu al-Ala al-Maududi (1903-79) that much of the Muslim world had returned to ungodly ignorance (jahiliyah)." (A-Z of Islam, *The Telegraph*, November 15, 2001.)

[23] Amir Taheri, Bin Laden no longer exists: Here is why. *The Arab News,* 29 August, 2002.

Shaykh Rabee' ibn Haadee al-Madkhalee, the renowned *Salafee* scholar who has written several books refuting the mistakes of Sayyid Qutb, concludes the following about Qutbism: "The Qutbists are the followers of Sayyid Qutb… **everything you see of the tribulations, the shedding of blood and the problems in the Islaamic world today arise from the methodology (of this man)**."[24]

The Fundamentals of Qutbism

How then did Usaamah bin Laadin turn out the way that he is, if it was not actually *Salafiyyah* (Salafism) which oriented him in the direction which he chose for himself? In actuality, Usaamah bin Laadin shares many of the characteristics of his true mentor, an Egyptian literary writer by the name of Sayyid Qutb. Like Usaamah bin Laadin, Qutb was not a scholar,[25] but rather, a regular Egyptian man who turned to religion during a trying time in Egyptian history.

Sayyid Qutb (1906-66) was born in a small town in Upper Egypt and moved to Cairo as an adolescent in order to further his education. Qutb began to write in the late 1920s as a poet and literary critic, writing about social and political matters from a secular standpoint. By 1948, Qutb changed his mode of writing, and began to write from a more Islaamic perspective, according to the limited knowledge of Islaam that he had. "Social Justice," his first Islaamic book, was published in 1949.

After his return from a two-year study tour in the United States that ended in 1950, Qutb joined *al-Ikhwaanul-Muslimoon* (the Muslim Brotherhood),[26] becoming one of their leading spokesmen. After

[24] Shaykh Rabee' ibn Haadee on Imaam al-Albaanee and Irjaa' (Source: 11th January, 2002 Tele-link from the UK, www.salafipublications.com (Article ID:MSC060014)).

[25] Shaykh Muhammad Naasirud-Deen al-Albaanee (d.1421H), the eminent Albanian scholar of *hadeeth* who resided in Jordan, stated that "Sayyid Qutb had no knowledge of the fundamental or subsidiary matters of Islaam." Taken from a handwritten letter in *Baraa'ah 'Ulamaa'il-Ummah Min Tazkiyah Ahlil-Bid'ah* by 'Isaam Ibn 'Abdullaah as-Sinaanee.

[26] The *al-Ikhwaanul-Muslimoon* (Muslim Brotherhood) was founded in Egypt in 1928 by Hasan al-Bannaa (1906-1949), a *Soofee* revivalist thinker and activist. Following Britain's military occupation of Egypt, Al-Bannaa's sensitivity towards Western imperialism was heightened due to his country's economic exploitation and cultural domination. Consequently, al-Bannaa saw fit to create an Islaamic group which would oppose the secularist tendencies and corruption of state and society which existed by asserting a return to Islaamic values and ways of life. He introduced this organization into Egyptian society by relying on pre-existing social networks. The group consistently attracted new recruits and established numerous businesses, clinics and schools. Appealing to a variety of constituencies, al-Bannaa recruited followers from a vast cross-section of Egyptian society by addressing issues such as colonialism, public health, educational policy, natural resources' management, Marxism, social inequalities, Arab nationalism, the weakness of the Islaamic world and the growing conflict in Palestine.

Al-Bannaa did not begin or end his call with *Tawheed* (singling out Allaah in all forms of worship), as was the way of the Messengers. The *al-Ikhwaanul-Muslimoon* has consistently overlooked the principal aspect of calling their followers to *Tawheed* and forbidding them from polytheism, because these are matters which require time and effort to change; matters which people do not find easy to accept. The *Ikhwaan* were more concerned with amassing groups of people together rather than calling the people to the *Sunnah* (way of the Prophet (e)).

Consequently, they accommodate every kind of religious innovator in their ranks, giving them a platform to openly call to their various contradicting beliefs. Amongst the *Ikhwaan* can be found followers of Soofism, the *Jahmiyyah* (those who deny that Allaah has any Attributes; Attributes which He Himself mentioned in the Qur'aan), the *Shee'ah*, the *Mu'tazilah* (a philosophical school of thought that also denies Allaah's Attributes), the *Khawaarij* (those who expel people from the fold of Islaam for major sins), the *'Aqlaaniyyoon* (modernists) and many others. This =

the movement openly opposed the government of Jamal Abdul Nasser, Qutb essentially spent the rest of his life in prison after 1954, except for a brief period in 1964-65. After being temporarily released, Qutb was re-apprehended, tried and executed for treason in 1966.

Qutb's lack of knowledge in Islaam coupled by his jailing led him to change his understanding of Islaam according to the circumstances he was faced with. Consequently, his writings became more and more radical as time went by. Eventually, his revolutionary ideology of *Takfeer* (excommunication) and setting out against the authorities became ingrained in the minds and hearts of a new generation of youth who were looking for something greater than the failed way of the *Ikhwaan*. To this day, Qutb is considered to be the head of this ideology for all insurrectionary groups.

His new-fangled way of understanding Islaam is evident in his attempt to make a *tafseer* (explanation) of the *Qur'aan* called *Fee Dhilaalil-Qur'aan* (In the Shade of the *Qur'aan*). Qutb was not interested in following the established approach of explaining the *Qur'aan*, which is to firstly refer to the *Qur'aan* itself for other verses which clarify the meaning, then the *ahaadeeth* (the narrations) of the Prophet (e) which deal with the meanings of specific verses, or if this does not exist, to refer to the explanations of his Companions. Hence, it cannot be referred to as a *tafseer* in the conventional sense.

Referring to the explanations of the Companions is a legislated matter in Islaam, because they witnessed the revelation of the *Qur'aan* and were taught its understanding and application by the one to whom it was revealed. Consequently, they were commissioned to transmit the texts of the *Qur'aan* and *ahaadeeth* that we read today and were also charged with the responsibility of retaining the explanations of the texts as well as their causes and occasions of revelation. Instead of referring

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methodology of political expediency results in Islaam's clarity being replaced with something that is bewildering and blurred. Allaah has spoken about such a condition, when He said:

﴿ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴾

"You consider them to be united, but their hearts are divided. That is because they are a people who understand not." [59:14]

As the group expanded during the 1930s, it quickly transformed into an entity which would become directly active in the Egyptian political scene. Directly confronting the rulers, the organization became highly clandestine. This religious innovation of secrecy can now be found in the other more dangerous *jamaa'aat* (groups) such as *al-Qaa'idah* and *Jamaa'atul-Jihaad*. After a series of back and forth assassinations between group members and the government, Prime Minister Nuqrashi Pasha disbanded the *Ikhwaan* in December 1948. Although it has pursued a considerably more peaceful approach to its call since the 1970s, the *Ikhwaan* set the stage for the other Qutbist *jamaa'aat* that would take up where the *Ikhwaan* had left off.

It is from the fundamental principles of the *Ikhwaan* and these groups that they consider the lands, possessions and blood of the Muslim Nation to be theirs, as if these nations which they preside in were places of experimentation. Accordingly, they sacrifice generations and generations of people for the attainment of rule. They believe that they can attempt to search for different ways to establish the religion of Islaam, as if the texts of Islaam do not actually contain an outline and divinely set method in which to do this. Directly contravening the methodology of the Prophets in calling to Allaah, they have yet to experience anything resembling success.

to these important sources, Qutb used his own opinions to explain the *Qur'aan* – over and above these sources. Consequently, this *tafseer* contains numerous errors which the *Salafee* scholars have already clarified for the people.

Because of his ignorance of the orthodox system of Islaamic belief, Qutb came up with a hodgepodge of statements collected from all of the various Islaamic sects which have sprung up since the earliest years of Islaamic civilization. Far from being upon the creed of the "*Wahhaabees*," Qutb was influenced by the *Mu'tazilee*[27]/*Soofee* philosophical school of thought which prevails in that area of the Middle East. This system of belief runs completely contrary to the "*Wahhaabee*" creed.

Since he abandoned the methodology of returning to the understanding of the Prophet (e) and his Companions when approaching the texts of the *Qur'aan* and *Sunnah*, Qutb became engrossed in the faults and sins of those around him, particularly those of the rulers.

As the Islaamic groups such as the *al-Ikhwaanul-Muslimoon* sought to usurp the authority of the Egyptian rulers, the government responded by clamping down on them, sometimes in brutal ways. This environment caused Qutb to form a particular outlook of the world, and his absence of proper grounding in the *manhaj* (methodology)[28] of the *Salaf* (the Prophet (e) and his Companions) caused him to fall into the dangerous orientation of expelling people from the fold of Islaam due to their sins.

Sayyid Qutb's ignorance of the fundamentals of Islaam led him to utter the following statements of perilous excess, "**Today, we are in *jaahiliyyah*** (the days of ignorance),[29] **like that which was prevalent at the dawn of Islaam, in fact more severe. Everything around us is *jaahiliyyah*...**"[30]

Shaykh Saalih al-Fawzaan, one of the great scholars of this time, was asked whether it is permissible to use the term '*jaahiliyyah*' (the days of ignorance) in an unrestricted manner upon the present-day Islaamic societies, to which he answered, "The general *jaahiliyyah* went away when the Messenger of Allaah (e) was sent. So it is not permissible to employ it upon the Islaamic societies in a general sense. As for applying something from its affairs upon individuals or upon some groups and

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[27] The *Mu'tazilah* are the followers of Waasil Ibn Ataa', who withdrew (from which came the word *Mu'tazilah*) from the lessons of Al-Hasan Al-Basree, one of the famous scholars who had studied directly from the Companions of the Prophet (e). Amongst other things, they reject the Attributes of Allaah that are mentioned in the *Qur'aan* and *Sunnah*.

[28] The *Salafee manhaj* is literally a way, course, method or methodology which the earliest generations of Muslims followed in the various affairs of religion related to beliefs and actions. The *Salaf* had a methodology in how to believe in Allaah, His Names and Attributes, and a methodology in calling to Allaah, and a methodology in jurisprudence, and a methodology in worship and so on, all of which was based upon the *Qur'aan* and the *Sunnah*. In contemporary usage, *manhaj* is most commonly used to refer to the way that is adopted in rectification of the beliefs and actions of Muslims and their societies and the various underlying principles that pertain to this task.

[29] This term represents the era in which the original message of the Prophets had been changed between the time of Jesus (u) and Muhammad (e). It is synonymous with the concepts of disbelief, polytheism, backwardness and ignorance.

[30] *Ma'aalim fit-Tareeq* (Milestones) p. 21, 17th edition, 1991. (Translation: Salafi Publications)

societies, then this is permissible and allowed. Indeed, the Prophet (e) said to one of his Companions, 'Verily you are a man who has *jaahiliyyah* in him.'[31]

And he (e) said, 'My Nation will not leave off four affairs of *jaahiliyyah*: Pride in noble descent, cursing the lineage, seeking rain through the stars and wailing over the dead.'"[32]

Elsewhere, Qutb said, "**The time has reverted back to its original form on the very day this religion came to mankind with the phrase *'Laa ilaaha illallaah.'***"[33] **For mankind has apostatized** and gone to the worship of the servants..."[34]

This extreme belief led Qutb to conclude that "**the (Islaamic) Nation has ceased to be in existence and has not been perceivable for a very long time**."[35]

In fact, Qutb went to such lengths of extremism that he refused to pray the obligatory Friday congregational prayer, believing that its obligation was no longer binding due to the fact that there was no Caliph ruling over the Muslim lands. In his book "The Secret History of the *al-Ikhwaanul-Muslimoon*, 'Alee Ashmaawee said, "And the time for the *Jumu'ah* (obligatory Friday congregational prayer) prayer arrived so I said to him, 'Let us leave and pray,' and it was a surprise that I came to know - and for the first time - that he did not use to pray the *Jumu'ah*."[36]

Even the heads of the *Ikhwaan* (Muslim Brotherhood), such as Dr. Yoosuf al-Qaradaawee, bear witness to the menace of Qutb and his followers, "And it was in this period that the books of the *shaheed*,[37] Sayyid Qutb appeared, the books that represented his final thoughts (in ideology, before his death). Those which justified the *takfeer* (excommunication) of (whole) societies... the breaking of all sentimental attachments to society, breaking off ties with others, and the announcement of a destructive *jihaad* against the whole of mankind. And showing contempt against the inviters who call for lenience and softness, accusing them of idiocy, and being defeatist... He made this manifest, in the most clear manner in the *tafseer* (explanation of the *Qur'aan*), *"Fee Dhilaalil-Qur'aan*," in the 2nd edition and in *'Ma'aalim fit-Tareeq'* (Milestones), and the bulk of it is taken from *'Dhilaal'* and *'al-Islaam wa Mushkilatil-Hadaarah'* and others."[38]

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[31] This occurred when two Companions fell into an argument and the Prophet (e) reproached one of them for his way of speaking to the other, and said to him: *"O Aboo Dharr, did you revile his mother? Verily, you are a man who has jaahiliyyah in him."* (Related by al-Bukhaaree (no. 30)). Note the difference between, *"Verily, you are a man who has jaahiliyyah in him,"* and, for example, "You are a person of *jaahiliyyah*. Everything about you is *jaahiliyyah*."

[32] Reported by Muslim (3/45). Shaykh Saalih al-Fawzaan's answer is contained within the book *al-Ajwibatul-Mufeedah 'an As'ilatil-Manaahijil-Jadeedah* (pp. 148, 149) by Jamaal Ibn Fareehaan al-Haarithee. (Translation: T.R.O.I.D.)

[33] *"Laa ilaaha illallaah"*: This is the principle part of the testification of faith which means, "None has the right to be worshipped except Allaah."

[34] Sayyid Qutb, *Fee Dhilaalil-Qur'aan* (In the Shade of the *Qur'aan*) (2/1057). (Translation: Salafi Publications)

[35] Sayyid Qutb, *Ma'aalim fit-Tareeq* (Milestones), p. 8, 17th edition, 1991. (Translation: Salafi Publications)

[36] Refer to *at-Taareekhus-Sirree li-Jamaa'atil-Ikhwaanil-Muslimeen* (p.112). (Translation: Salafi Publications)

[37] Al-Qaradaawee has refered to Qutb as being a *shaheed* (martyr), although it should be noted that it is not permissable to rule that a specific person is a martyr unless a text exists to prove so, as it is a matter of the unseen which only Allaah knows about.

[38] Yusuf al-Qaradawi, 'Priorities of the Islaamic Movement' (p.110). (Translation: Salafi Publications)

The senior *Salafee* scholars have clearly alerted the Muslim Nation to these mistakes, which are far from limited to issues of *takfeer* (excommunication). When asked for his opinion about whether or not it was correct for people to keep a copy of Qutb's commentary of the *Qur'aan* in their houses, Shaykh Muqbil Ibn Haadee al-Waadi'ee (d. 1421), the great Yemeni scholar replied, "As for the book *adh-Dhilaal* and the writings of Sayyid Qutb - may Allaah have Mercy upon him - then we advise that they not be read at all, because some people from *Jamaa'atut-Takfeer*[39] and some of the youth who were conceived by *Jamaa'atut-Takfeer* were a direct product of the writings of Sayyid Qutb, may Allaah have mercy upon him. And Sayyid Qutb was merely considered a writer, he was not considered a *mufassir* (explainer of the *Qur'aan*)."[40]

The late Shaykh Muhammad Ibn Saalih al-'Uthaymeen (d. 1421H), one of the leading scholars of this century, was asked about the books of Sayyid Qutb, particularly *'Fee Dhilaalil-Qur'aan'* (In the Shade of the *Qur'aan*) and *'Ma'aalim fit-Tareeq'* (Milestones), wherein he replied:

"My statement – may Allaah bless you – is that whoever gives sincerity of purpose to Allaah, His Messenger, and his brother Muslims, that he should encourage the people to read the books of those who have preceded us from the books of *tafseer* (explanation of the *Qur'aan*) and other than (the books of) *tafseer*. These books contain more blessings, are more beneficial and are much better than the books of the later ones. As for the *tafseer* of Sayyid Qutb – may Allaah have mercy upon him – then it contains great calamities, however we hope that Allaah pardons him. It contains great calamities…"[41]

Evidently, the senior *Salafee* scholars have clarified the overabundance of calamitous errors which are contained within Sayyid Qutb's books. They have spoken about the subjects which have been mentioned in this book, and they have spoken about other areas of creed which Qutb fell into error in, which have not been mentioned in this book. Anybody who still insists on hanging on to certain personalities from amongst the Islaamic "thinkers" such as Sayyid Qutb, Abu A'laa Mawdudi[42] and Hasan al-Bannaa, and refuses to reject the deviation of the contemporary groups and movements,[43] has removed themselves from the methodology of Salafism, even if they attempt to ascribe themselves to it. It is as the Arab poet said,

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[39] A group which fell into the innovation of making unrestricted *takfeer*

[40] Aboo 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee, *Fadaa'ih wa Nasaa'ih* (p. 63-67). (Translation: T.R.O.I.D.)

[41] Taken from the Cassette: *Aqwaalul-'Ulamaa' Fee Ibtaal Qawaa'id wa Maqaalaat 'Adnaan 'Ar'oor.* (Translation: Salafi Publications)

[42] Mawdudi was a Pakistani revivalist thinker who formed an "Islaamic" party called *Jama'at-i Islami*.

[43] The Prophet Muhammad (e) was asked by Hudhayfah ibnul-Yamaan (t), one of his Companions, about what would happen to the Muslim Nation after his (e) passing away. The Prophet (e) noted that there would eventually come a time that the Muslim Nation would become divided with no central ruler to guide them. He (e) also mentioned that because of this situation, many different sects and divergent ways would appear. The Prophet (e) commanded those who witness this to keep away from all of them:

"…I (Hudhayfah ibnul-Yamaan) asked, "So what do you order me to do if that reaches me?" He said, *"Stick to the united body of the Muslims and their ruler."* I further asked, "What if they have neither a united body nor a ruler?" He replied, "***Then keep away from all of those sects****, even if you have to bite upon the roots of a tree until death reaches you while you are in that state."* (Reported by Muslim (no. 4761))

"Everyone claims to have obtained Laylaa's affection;
Yet Laylaa does not affirm that for anyone."

The Qutbists are the *Khawaarij* of the Era

The matter of *eemaan* (true faith) in Islaam is something which has its conditions and requirements. Just as somebody can enter into the fold of Islaam, one can also exit the fold of Islaam according to the principles laid out in the *Qur'aan* and *Sunnah*. The orthodox followers of Islaam have understood these principles in the same way as the *Salaf* (the Prophet (e) and his Companions) did. After the death of the Prophet (e) and the passing of a portion of the rightly guided Islaamic rule of the early generations, religious innovations regarding *takfeer*[44] began to appear, particularly in the caliphate of 'Alee (t), the Companion and fourth caliph of Islaam. A group of religious extremists called the *Khawaarij*[45] appeared, and they established innovated principles regarding the serious issue of when a person is or is not a Muslim. They expelled people from the fold of *Islaam* for being sinful, and they put much stress on the faults of the rulers, thus making it permissible to set out against them in a violent manner.

This is precisely the creed which Sayyid Qutb adopted in his writings, due to his compounded ignorance of the correct way to understand the texts of the *Qur'aan* and *Sunnah*. Likewise, Usaamah bin Laadin and a portion of the youth of this Islaamic Nation have been mesmerized by his and other writers' works, and the effects of the resulting trials and tribulations which have been experienced by the Islaamic Nation are not hidden from anyone.

Commenting on the effects of Sayyid Qutb's writings in the Muslim world, the New York Times' Judith Shulevitz writes, "…**Anyone who doubts that literary critics can play a part on the bloody stage of history should consider the example of Sayyid Qutb.** Qutb, born in Egypt in 1906 and university educated, was a Western-style literary critic until he devoted himself to Islam after spending two years in the United States, exposed to what he viewed as our decadence. He died in 1966, when he was hanged along with other Muslim radicals by the government of Gamal Abdel Nasser. Qutb's books of hard-line political theology have had a direct influence on the Saudi Arabian Muslim opposition;[46] the Islamic Salvation Front in Algeria;[47] the Palestinian group

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[44] Excommunication

[45] The *Khawaarij* were the descendents of a man named Dhul-Khuwaysarah, as prophesied by the Messenger of Allaah (e). They are the sect that were responsible for the killing of many of the Prophet's (e) Companions. They differ from the followers of the *Salaf* (the Prophet (e) and his Companions) in that they do not restrict themselves to the understanding which the *Salaf* had when applying texts related to *takfeer* (excommunication). Hence, they use textual evidences, but fall short in understanding them. This is why the likes of Usaamah bin Laadin make unrestricted *takfeer*. Regarding the *Khawaarij*, Shaykh Saalih al-Fawzaan, one of the great *Salafee* scholars of this time, said: "So having enthusiasm and an over-protective love for the religion is not sufficient. They must be founded upon knowledge and understanding of Allaah's religion." (Shaykh Saalih al-Fawzaan, *Lamha 'an-il-Firaqid-Daallah*)

[46] Shulevitz has accurately identified the ideological source of those who live within Saudi Arabia and are opposed to its scholars and creed as being the ideology of Qutbism, and not the native creed of "Wahhaabism."

[47] Other Muslim groups in Algeria are also known to be *Qutbists*, such as the *Salafist Group for Preaching and Combat*, even though their name seems to make the claim that they are following the way of the *Salaf*. Indeed, a book is judged by its content, not by its cover.

Hamas; the Muslim Brotherhood in Egypt, Jordan, Iraq and Lebanon; Sheik Omar Abdel Rahman, the Egyptian cleric jailed for several thwarted terrorist plots and linked to the 1993 World Trade Center bombing; and the Iranian writer Ali Shariati, who helped foster the Islamic revolution in Iran."[48]

In a National Review article entitled "Religion is Not the Enemy," David F. Forte accurately describes the link between contemporary radical movements within the Muslim world and the writings of Sayyid Qutb:

"In other writings, I have asserted that **this form of extremism has been inspired by the writings of influential modernist radicals, such as Sayyid Qutb of Egypt**, who believe that virtually all Islam is in a state of unbelief and needs to be reconquered. Thus, in its modern form, bin Laden's kind of extremism has much more in common with Stalin, Hitler, and Mao than it does with Islamic tradition. Like those state terrorists, bin Laden is at war with his own people. And finally, I have boldly asserted that bin Laden and his extremists are evil, pure and simple, and Islam is not."

Although Forte's understanding of "Wahhaabism" is rather limited, unlike many other writers, he was able to distinguish between the methodology of Usaamah Bin Laadin and the "*Wahhaabees,"* when he said: "Osama bin Laden's version of Islam is different even from Wahhabism."[49]

Usaamah bin Laadin's *al-Qaa'idah* and the Egyptian *Jamaa'atul-Jihaad* (Islamic Jihad),[50] a direct product of the writings of Sayyid Qutb and other disillusioned ex-members of *al-Ikhwaanul-Muslimoon* (the Islaamic Brotherhood), both share certain commonalities.[51] Confirming this link, the Christian Science Monitor's Robert Marquand states that Ayman Zawahiri,[52] one of Bin Laadin's right hand men, was a product of Qutb's writings: "Zawahiri, too, would have been quite familiar with Qutb. The year that Egyptian President Gamel Abdel Nasser ordered Qutb hanged; Zawahiri was arrested for being a member of the Muslim Brotherhood. And Qutb's books became so popular on the university campuses of Cairo in the 1970s that the government banned them.... **Qutb is considered ... the founder of Islamic religious groups, especially the violent or jihadi groups**," says Diaa Rashwan, a senior researcher of Islamic militant groups at Egypt's al-Ahram Center for Strategic Studies. While other Islamists at the time were looking to change their

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[48] Judith Shulevitz, Some ideas demand rebuttal, *The New York Times*, 21st October 2001.

[49] David F. Forte, Religion is not the enemy, *The National Review*, 19th October 2001.

[50] Ayman Zawahiri was associated with *Jamaa'atul-Jihaad.*

[51] Fareed 'Abdul-Khaaliq, one of the heads of *al-Ikhwaanul-Muslimoon* (the Islaamic Brotherhood), commented about Qutb's influence upon disenchanted party members, "We have pointed out in what has preceded that the spread of the ideology of *takfeer* (excommunication) occurred amongst the youth of the *Ikhwaan* who were imprisoned in the late fifties and early sixties, and that they were influenced by the ideology of the *Shaheed* (martyr) Sayyid Qutb and his writings." (*Al-Ikhwaanul-Muslimoon Fee Meezaanil-Haqq* (p.115) Translation: Salafi Publications)

[52] In an essay entitled "Robert Fisk's Newspapers," Michel Feher wrote the following regarding Qutbism: "In Egypt proper, the radical 'Qutbist' groups included the Gamaat Islamiyya [i.e. 'Umar 'Abdur-Rahmaan]... and Al-Jihad – responsible for the assassination of President Anwar Al-Sadat in 1981 and whose current leader Ayman Al-Zawahri [**Note**: Zawahiri's actual position within *Jamaa'atul-Jihaad* requires more research than has been done to date. Some experts believe that the founder of this group was actually Dr. Sayed Imam, which contradicts Western intelligence reports that Zawahiri was the founder of this group] is bin Laden's main partner and intellectual mentor." (Michel Feher, Robert Fisk's Newspapers, *Theory and Event,* 5:4.)

societies from within, Qutb was an influence on Zawahiri and others like him, "to launch something wider."[53]

In his article "Is this the man who inspired Bin Laden?", the Guardian's Robert Irwin states, "…**Qutb was the most influential advocate in modern times… of doctrines that legitimize violent Muslim resistance** to regimes that claim to be Muslim, but whose implementation of Islamic precepts is judged to be imperfect."[54]

Hence, Qutb was not only a reviver of the creeds of almost all the deviant sects which have appeared since the earliest times of Islaamic history,[55] he was the one who was responsible for the revival of the oldest and most dangerous of all of the deviated sects, the *Khawaarij*, as explained by the New York Time's Robert Worth:

"Perhaps even more important, Mr. Qutb was the first Sunni Muslim to find a way around the ancient prohibition against overthrowing a Muslim ruler.[56] "Qutb said the rulers of the Muslim world today are no longer Muslims," Mr. Haykel[57] said. "He basically declared them infidels."

He did so, Mr. Haykel added, in a particularly persuasive way, by reinterpreting the works of a medieval intellectual named Ibn Taymiyya. A towering figure in the history of Muslim thought, Ibn Taymiyya lived in Damascus in the 13th and 14th centuries, when Syria was in danger of domination by the Mongols."[58]

This reinterpretation of the orthodox writings of Ibn Taymiyyah's works that Robert Worth is referring to here is a widely misunderstood issue by both modern day extremist movements, and as well, orientalist scholars who have been influenced by the claims of the extremists. Had they actually referred to Ibn Taymiyyah's original works, they would have understood the depth of the spuriousness of the Qutbists' claims. Much of the Qutbist polemic is drawn from contextually erroneous inferences from Ibn Taymiyyah's vast body of written works.[59]

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[53] Robert Marquand, The tenets of terror, *Christian Science Monitor*, 18th October, 2001.

[54] Robert Irwin, Is this the man who inspired Bin Laden?, *The Guardian,* Nov. 1, 2001.

[55] Sayyid Qutb revived aspects of the creeds of the *Jabariyyah*, the *Mu'tazilah*, the *Khawaarij*, the *Jahmiyyah*, the *Soofees*, the *Shi'ah* and others as well. (See glossary for descriptions of these sects)

[56] Islaam commands with stability and rectification through patience and sincere advice to the rulers and the ruled, while it forbids disorder, impatience and aggravating problematic situations. The Prophet (e) said: *"The person must obey (the leader) in whatever he loves, and in whatever he hates, except if he is commanded to disobey Allaah. So if he is commanded to disobey Allaah, then he should not listen, nor should he obey."* (Related by Muslim (no. 4740))

Consequently, setting out against the rulers is strictly forbidden because of what results in the way of tribulation and corruption throughout the lands. The Prophet (e) expressly forbade this when he said: *"Whosoever sees something from his leader that he hates, then let him be patient with him, for whoever splits off from the united body and dies, then he dies a death of jaahiliyyah (the days of ignorance)."* (Reported by Muslim (no. 4767)) Usaamah bin Laadin and the Qutbists violate this basic Islaamic precept, just as their predecessors, the *Khawaarij,* did.

[57] Robert Worth is quoting Bernard Haykel, a professor of Islamic law at New York University.

[58] Robert Worth, The deep intellectual roots of Islamic terror, *The New York Times*, October 13, 2001.

[59] Ibn Taymiyyah's expelling the Mongols from the fold of Islaam was not due to their falling short in some of its aspects, as many of these modern groups profess. In fact, he did this because they only appeared to enter into Islaam so as to facilitate the conquering of Muslim lands. They declared it permissible to choose whatever one wished from the different religions, and they believed in the prophethood of their leader, Ghengis Khan, who was =

David F. Forte writes in his National Review article: "The acts of the terrorists of September 11, and the justification of them by Osama bin Laden, replicate in modern guise a violent faction, the *Kharajites*,[60] that Islam found totally anathema to the faith early in its history."[61]

Thus, it is the actions and beliefs of the *Khawaarij* of this time that are responsible for corrupting the hearts of a portion of today's Muslim youth, and the reviver of this *Khaarijee* ideology in this era was Sayyid Qutb, and in acting upon this dogma, Usaamah bin Laadin and his likes.

The Menace of the *Khawaarij*

The orthodox scholars of Islaam warned people about the evil of the *Khawaarij*. Imaam Aboo Bakr al-Aajurree (d.360H), one of the earlier scholars of the Muslim Nation said, "It is not permissible for the one who sees the uprising of a *Khaarijee*[62] who has revolted against the leader, whether he is just or oppressive – so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims – it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the *Qur'aan*, nor the length of his standing in prayer, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the *Khawaarij*."[63]

The *Khawaarij* that existed in the time of the earliest generations were known for their asceticism and abundance of acts of devotion. As for the *Khawaarij* of today, generally speaking, they are devoid of these attributes. Regardless, the Muslim should not be fooled by any of their actions, as the Prophet (e) stated that they would excel his own Companions in their amount of prayer and fasting,[64] yet in another *hadeeth*, he said that *"they will read the Qur'aan, but it will not go beyond their throats."*[65]

Wahb Ibn Munabbih (d.110H), one of the eminent scholars of the *Sunnah* who studied directly from many of the Companions, had the following to say about the *Khawaarij*: "Never has the

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responsible for the pillaging of Muslim lands. It was for these reasons that *takfeer* of the Mongols was made, and they were expelled from the Muslim lands due to their faulty claim of having entered the fold of Islaam. Their refusal to refer to the rulings of the *sharee'ah* (Islaamic law) was based upon these beliefs which are held to be foreign to the religion of Islaam and would constitute apostasy. As such, Ibn Taymiyyah's *takfeer* of the Mongols was not due to their falling short in their practice of the *sharee'ah* whilst believing in its correctness, as some of these groups would have us believe, but rather, their inherent disbelief in the correctness of this sacred law and the rendering it permissible to mix different religions and laws. (Refer to Salafi Publications' commentary of the Guardian's November 1, 2001 article, entitled "Is this the man who inspired Bin Laden?" ((www.salafipublications.com) Article ID: GRV070025)

[60] The *Khawaarij*

[61] David F. Forte, Religion is not the enemy, *The National Review*, 19th October 2001.

[62] A follower of the *Khawaarij*

[63] Aboo Bakr Muhammad Ibnul-Hussayn al-Aajurree, *ash-Sharee'ah* (chpt. 6, explanation found between the 48th and 49th narration). Translation: Salafi Publications

[64] Related by al-Bukhaaree (no. 6933).

[65] Meaning: The Qur'aan will not reach their hearts, as they are deprived from accepting the guidance contained within the *Qur'aan*. The *hadeeth* is related by al-Bukhaaree (no. 6934).

Nation united under a man from the *Khawaarij*. If Allaah had given the *Khawaarij* authority, then the world would have certainly been corrupted, the roads would be closed off, thus the Pilgrimage (*Hajj*) would cease."[66]

Like the *Khawaarij* of former times, groups such as *Jamaa'atul-Jihaad,* some of whose members would later become associated with *al-Qaa'idah,* originally focused all their efforts on overturning the present day governments throughout the Muslim lands. However, the Qutbist groups failed miserably in achieving any of their goals, with most of them being jailed or forced to flee to remote lands.

It is from these lands that they restructured and changed their tactics in bringing about their ultimate goal of establishing an overnight *Khaarijee* state. The New York Times' Robert Worth refers to the Qutbists' change in tactics: "Mr. bin Laden does seem to have deviated from the radical tradition in one sense, by focusing his attacks on the United States rather than Arab regimes. In his 1996 declaration, he went so far as to say that Muslims should put aside their own differences so as to focus on the struggle against the Western enemy - a serious departure from the doctrine of Qutb and even Sadat's killers, who argued that the internal struggle was the one that mattered."

"But that may be merely a shift in tactics not in overall strategy," says Worth. Regarding this change in tactics, Worth quotes Michael Doran, a professor of Near Eastern Studies at Princeton University: "Bin Laden is using the U.S. as an instrument in his struggle with other Muslims," Mr. Doran said. "He wants the U.S. to strike back disproportionately, because he believes that will outrage Muslims and inspire them to overthrow their governments and build an Islamic state."[67]

Al-Qaa'idah and Bin Laadin have not forgotten about the governments in the Muslim lands. In an interview which appeared in the *takfeeree/jihaadee* magazine *Nida'ul Islam*, Bin Laadin performs unrestricted *takfeer* upon the present day Muslim governments: "At the same time that some of the leaders are engaging in the major Kufr [**Authors note:** disbelief], which takes them out of the fold of Islam in broad daylight and in front of all the people, you would find a Fatwa [verdict] from their religious organisation. In particular, the role of the religious organisation [i.e. the *Salafee* scholars] in the country of the two sacred mosques [i.e. Saudi Arabia] is of the most ominous of roles, this is overlooking whether it fulfilled this role intentionally or unintentionally, the harm which eventuated from their efforts is no different from the role of the most ardent enemies of the nation."

Continuing in his reference to the presence of the organization of *Salafee* scholars in Saudi Arabia, Bin Laadin terms the Standing Committee for issuing religious verdicts "an idol to be worshipped aside from God."[68]

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[66] *Taareekhud-Dimashq* (18/*alif* 483) by Ibn 'Asaakir, and Ibn Mandhoor's abridgement of *Taareekhud-Dimashq* (26/388). Quoted from Salafi Publications' "Clarification Of Truth In Light Of Terrorism, Hijackings & Suicide Bombings."

[67] Robert Worth, The deep intellectual roots of Islamic terror, *The New York Times*, 13th October 2001.

[68] *Nida'ul Islam*, November, 1996, 15th issue.

When considering this, one wonders how it can possibly be understood that Bin Laadin and his followers are *"Wahhaabee,"* as is being repeatedly mentioned in the media!

It is now being reported in some newspapers that there are two kinds of *Salafees:* It is claimed that, on the one hand, there are the Usaamah bin Laadin and London based Abu Hamza al-Masri types of *Salafees*, and on the other, the *Salafees* who "choose to adopt a pious life void of politics."[69]

Usaamah Bin Laden and the agitators are fervent opponents of Salafism and followers of the Qutbist wing of the *Khawaarij*. It should also be noted that the *Salafees* do not deny the need for politics (attending to the needs of a nation), as this article is claiming. Rather, they put everything in its proper place and meticulously follow the Islaamic texts regarding political matters, seeking to rectify social and political problems through sincere advising and guiding - as required in the Islaamic texts - rather than seeking to exacerbate them. Salafism is a single way which is found in the unified understanding of the *Salaf*. Just as there were no two Prophet Muhammads or two sets of Companions, there are no two Salafisms.

[69] Salafi's (sic) Links to Terror, *Sky News*, August 30, 2002.

The "*Wahhaabee*" Scholars' Warnings about the Perils of the *Khawaarij* of This Era

Bin Laadin is Specified in These Warnings

Long before the writers of these articles had even heard of the word Qutbist or *Khawaarij*, the orthodox, senior *Salafee* scholars spread throughout the Muslim lands had warned the people about the threat of ideological terrorism and what would necessarily emanate from it.

Warning about the evils of Usaamah bin Laadin, *al-Qaa'idah* and Qutbism in general, Shaykh Muhammad Ibn Haadee al-Madkhalee, one of the lecturers at the Islaamic University of Madeenah said, "Those who set off the explosions in the Kingdom admitted with their own mouths, that they were affected by the *Jamaa'atut-Takfeer* (one of the Egyptian Qutbist groups) and that they were from the group of Usaamah bin Laadin and al-Mas'aree,[70] and they were spreading their literature. Usaamah bin Laadin; who taught this man? Who educated him in the *sharee'ah?*[71] He is a businessman, this is his field of specialization…they admitted, as we said, with their own mouths, we saw it and read it in the newspapers, and I have it here with me recorded with their own voices, that they were affected by some of the people of *takfeer* (from the Qutbist groups) of Afghanistan.

The majority of our youth that returned from the *jihaad* in Afghanistan to our country were affected, either by the ideology of the *Ikhwaan*[72] in general, or by the revolutionary, *takfeeree* ideology. So they left us believing that we were Muslims, and they returned to us believing that we were disbelievers. So with that, they saw us as being disbelievers, the rulers, and the scholars, not to mention the common-folk. They labeled the (Saudi) state apostate, and they rendered the major scholars apostate. They admitted this with their own mouths. They made *takfeer* of the scholars, and mentioned specifically the two Shaykhs, Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Muhammad Ibn al-'Uthaymeen, may Allaah preserve them. They mentioned their connection with al-Mas'aree and Usaamah bin Laadin. Did they get this from the scholars of Salafism? No! Rather they got it from the people of *takfeer*."[73]

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[70] The British based Muhammad al-Mas'aree (Mohammed al-Massari) was the founder of the Saudi Arabian wing of *Hizbut-Tahreer* (The Party of Liberation) in Saudi Arabia, one of the most light-headed of activist groups which has arisen in this century. Al-Mas'aree set up the CDLR (The Committee for the Defence of Legitimate Rights), which was refuted by Shaykh al-'Uthaymeen, one of the great *Salafee* scholars of this century. Al-Mas'aree reviled Muhammad Ibn 'Abdul-Wahhaab (i.e. "Wahhaabism"), calling him a "simpleton, and not a scholar" only because he centered his call around *Tawheed* (true monotheism) and following the *Sunnah* (way) of the Prophet (e), as opposed to calling people to insurgency. Ironically, al-Mas'aree, Bin Laadin and others who follow this revolutionary ideology are somehow still being linked to "Wahhaabism"!

Amongst the ideological figureheads of the *Khawaarij*, al-Mas'aree and his likes operate at a doctrinal level, inciting the common people against the rulers, by publicizing their faults, shortcomings and sins, in order to effect a revolution. (Al-Mas'aree's statement that Muhammad Ibn 'Abdul-Wahhaab (i.e. "Wahhaabism") "was a simpleton, and not a scholar" can be found in his declaration which he issued from London entitled, "A Clarification from the Chief Spokesman for CDLR" (23/3/1995). (Refer to *al-Qutbiyyah* (p. 204))

[71] The prescribed way and law of Islaam

[72] The Muslim Brotherhood

[73] Abul-Hasan Maalik, *In Defense of Islam*, T.R.O.I.D. Publications 2002, p. 97.

As such, it becomes clear for all to see that this revolutionary ideology of Qutbism was something new and imported to the lands of the "*Wahhaabees*," and it is a call which is in direct confrontation with the call of the "*Wahhaabees.*" The "*Wahhaabees*" have been the first to be expelled from the fold of Islaam by the Qutbists.[74]

Shaykh 'Abdul-'Azeez Ibn Baaz (d. 1420H), the former head of the council of scholars for Saudi Arabia, warned people far and wide about the destructiveness of the Qutbist ideology and its followers, such as Usaamah bin Laadin: "...It is obligatory to destroy and annihilate these publications that have emanated from al-Faqeeh,[75] or from al-Mas'aree, or from others of the callers to falsehood, and not to be lenient towards them. And it is obligatory to advise them, to guide them towards the truth, and to warn them against this falsehood. It is not permissible for anyone to co-operate with them in this evil. And it is obligatory upon them to be sincere and to come back to guidance and to leave alone and abandon this falsehood. So my advice to al-Mas'aree, al-Faqeeh and Bin Laadin and all those who traverse their way is to leave alone this disastrous path, and to fear Allaah and to beware of His vengeance and His anger, and to return to guidance and to repent to Allaah for whatever has preceded from them. And Allaah, the Glorified, has promised His repentant servants that He will accept their repentance and be good to them. So Allah the Glorified said:

﴿ ۞ قُلۡ يَـٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ
إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

"Say, 'O My servants who have transgressed against themselves. Do not despair of the Mercy of Allaah; verily, Allaah forgives all sins.'
Truly, He is Oft-Forgiving, Most Merciful." [39:53][76]

Another scholar from the land of the "*Wahhaabees*," Shaykh Saalih al-Fawzaan also warned of the dangers of this imported and revolutionary Qutbist call when he said, "...and Bin Laadin, who was

[74] "The Qutbists of Arabia echoed the beliefs and misconceptions of Qutb and were preaching his extremist doctrines to the youth – with the claim that Saudi Arabia does not judge by the Islamic legislation. *Takfeer* of the rulers was ripe amongst the movement's youth – and was justified by the same doctrinal misconceptions that Qutb first propagated decades ago. Saudi Arabia is the only country that has Islamic legislation, even though it is not perfect, and is actually built upon the foundation of *Tawheed* (true monotheism). (This is) a reality that is being denied by Qutb's modern day disciples within the Saudi Kingdom. The Qutbists of Arabia were in fact declared "the Neo-Khaarijites" (*Khaarijiyyah 'Asriyyah*) by Imaam al-Albaanee in 1417H (1997CE), and their extremist doctrines refuted by the likes of Imaam Ibn Baaz, Imaam Ibn 'Uthaymeen, Shaykh al-Fawzaan and others, all of whom affirmed that the country does in fact rule by the *Sharee'ah* – even though there may be shortcomings therein – and that it is obligatory to preserve and maintain the peace and sanctuary therein." (Taken from Salafi Publications' commentary of the Guardian's November 1, 2001 article, entitled "Is this the man who inspired Bin Laden?" ((www.salafipublications.com) Article ID : GRV070025)

[75] Sa'd al-Faqeeh is the head of MIRA (the Movement for Islamic Reform in Arabia), a British based Qutbist organization. Working at an ideological level to incite discord, both MIRA and CDLR have similar objectives.

[76] *Majmoo'ul-Fataawaa wa Maqaalaatul-Mutanawwiyah*, Volume 9, as quoted in

Clarification of the Truth in Light of Terrorism, Hijackings & Suicide Bombings of Salafi Publications.

also ungrateful, deviated from the path of the people of the *Sunnah* to the methodology of the *Khawaarij*, and began to spread chaos and turmoil in the earth, and circulating corruption, but your Lord lies in wait of him and his kind."[77]

The "*Wahhaabee*" scholars of Yemen have also warned the people about the deviance and plots of Usaamah bin Laadin and the *Khaarijite* Qutbists. In the past few years, there have been unfounded accusations in certain Western media circles attempting to link the late Shaykh Muqbil Ibn Haadee al-Waadi'ee (d. 1421) to Usaamah bin Laadin. In fact, nothing could be further from the truth, as Shaykh Muqbil was known to be severe in his criticism towards all religious innovators, particularly those who attempted to stir up trouble in the land and harm the call to *Tawheed*[78] and the *Sunnah*. Shaykh Muqbil refuted Bin Laadin and his way, calling him a "murderous man."[79]

Upon consideration of all of these facts, it can only be concluded that the oft-repeated accusation that *al-Qaa'idah* are *Salafees* ("*Wahhaabees*") is nothing but a media-fabrication. This groundless lie has been repeated and then mimicked enough times that people have come to accept this to be an established fact.

Failing to Distinguish Between Orthodoxy and Contemporary Revolutionary Ideology

On October 26, 2001, the Guardian printed a report entitled "Salafee Views Unite Terror Suspects; (the Binding Tie)," in which its authors, John Hooper and Brian Whitaker, claim that, "the diverse group of terrorists that launched the Sept. 11 attacks appear to have embraced the same fundamentalist *Salafee* interpretation of Islaam." Falsely trying to link the *Salafee* ("*Wahhaabee*") methodology to *al-Qaa'idah*, they reported the misleading claim that "investigators hunting members of Osama bin Laden's network have discovered that all the suspected terrorists arrested in Europe over the past ten months follow an extreme *Salafi* interpretation of Islam."

Furthermore, they went on to link this interpretation of Islaam to the creed that emanates from the land of Saudi Arabia and its educational institutions:[80]

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[77] Refer to *al-Ajwibatul-Mufeedah* of Shaykh Saalih al-Fawzaan (p. 50, no. 73).

[78] True monotheism

[79] Taken from the cassette *As'ilah ma' ash-Shaykh Muqbil min Britaaniyah,* August 25, 1998.

[80] In an interview entitled "Saudi Arabia's Wahhabis Are Not Spreading Intolerance," the *New Perspectives Quarterly* interviewed Dr. Khaled M. Al-Ankary, the minister of higher education of Saudi Arabia and chairman of the Islamic Conference on Higher Education, wherein they asked: "Critics say that since so many suicide hijackers came from Saudi Arabia, there must be something in the school system that lays the groundwork for them becoming terrorists. As a minister in charge of education, how do you respond to that?"

Dr. Al-Ankary answered by asking: "Is there any logical or statistical validity to this argument? If so, the education system in the US also needs an overhaul due to the shootings at Columbine or the events in Waco, Texas. If so, then the United Kingdom system needs to be changed because of the IRA." [**Author's note**: Al-Ankary means that both *al-Qaa'idah* and the IRA consider themselves to be 'freedom fighters' who fight on religious grounds and each of these groups are clearly terrorist organizations, but nobody speaks about changing the roots of the Irish school system or revamping Irish religion, culture and society.] (Saudi Arabia's Wahhabis Are Not Spreading Intolerance, *New Perspectives Quarterly*, Volume 19 #2, Spring 2002.)

"The link between Salafis and bin Laden's terrorist web will prove acutely embarrassing to Saudi Arabia, whose royal family has invested huge sums in spreading Salafi thought abroad. The leading center for the study and export of Salafi ideas is the Islamic University of Medina, in Saudi Arabia, which was founded by the king in 1961 'to convey the eternal message of Islam to the entire world.'"

If only John Hooper and Brian Whitaker had researched the origins of *al-Qaa'idah's* ideology, which as preceded, was clearly formed upon the writings of Sayyid Qutb, who was Egyptian and not Saudi, their readers would have benefited many times over. Had they researched this subject carefully, they would have known that what is taught on an official basis at the University of Madeenah is an in-depth analysis of the falsity of the *Khawaarij's* system of belief. The students at the Islaamic University of Madeenah learn from the likes of the previously mentioned lecturer, Shaykh Muhammad Ibn Haadee al-Madkhalee.

Clearly, the problem of contemporary terrorist ideology does not lie in the creed of the *Salafees*, whether they be in Saudi Arabia or any of the countless places where they can be found within the Muslim and non-Muslim world. The media and Western think-tanks are failing to make the distinction between pure, orthodox Islaam, and a twentieth century revolutionary movement based upon ignorance called Qutbism, which is nothing but the revived way of the *Khawaarij*.

It would have been more accurate for Hooper and Whitaker to say that all of the Islaamic groups and movements of today, the violent and the non-violent of them, stem from the ideologies of Hasan al-Bannaa, Abu A'laa Mawdudi[81] and Sayyid Qutb. None of these men were Islaamic

[81] Abu A'laa Mawdudi (1903-79) was the founder of an Islaamic *Hizb* (party) in Pakistan called Jama'at-i Islami. Mawdudi was what is now being termed a "contemporary Islaamic revivalist thinker." After originally opposing the formation of the nation state of Pakistan, he eventually accepted it during the 1940s, when he began a decades-long effort to dominate it. Mawdudi wrote much about society, economy, and politics. He was a free thinker who helped introduce the dividing ideology of *hizbiyyah* (partisanship for a particular group or party) to the common masses. Concentrating on issues of social justice, Mawdudi promoted un-Islaamic revolutionary modes of thought which led him to have a distorted view of Islaam as being primarily a political system. Overlooking Islaam's fundamentals such as establishing *Tawheed* (true monotheism) and the pillars of the religion such as uttering and understanding the realities of the testimony of faith, praying, giving charity, fasting and making *Hajj*, Mawdudi spoke in an exaggerated manner concerning the aspect of rulership in Islaam. Speaking about desiring authority in the land, Mawdudi said: "So without **the desire for authority, there is *no meaning* for calling to a particular philosophy, and there is *no meaning* for what is lawful and what is forbidden, nor for the prescribed laws.**" (Abu A'laa Mawdudi, *Tajdeedud-Deen*, p. 32-33.)

He said this, even though the Prophet (e) clearly forbade desiring positions of authority, because craving after authority corrupts absolutely: "'Abdur-Rahmaan ibn Samurah said that Allaah's Messenger (e) said to me, *"O 'Abdur-Rahmaan! Do not ask for leadership, since if you are given it having requested it, then you will be left alone to discharge it, but if you are given it without requesting it, you will be helped (by Allaah) in it.*" (Reported by Muslim (no. 4692))

Mawdudi even went a step further by claiming that the principal goal of all of the Prophets was to establish a state: "Therefore **the goal aspired for in the messengership of the Prophets** in this world did not cease to be the establishment of the Islaamic government upon the earth." (Abu A'laa Mawdudi, *Tajdeedud-Deen*, p.34 Translation taken from The Methodology of the Prophets in Calling to Allaah.)

Although orthodox Islaam considers this to be an important matter, it does not consider this to be from the pillars of Islaam that were mentioned in the texts of the *Qur'aan* and *Sunnah*. Hence, it is a great error to overlook the true call of the Prophets and Messengers while making the false claim that the principle goal which they aspired for was to establish an Islaamic state.

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scholars, but instead, were something which has been termed in this century as being 'Islaamic thinkers'. Furthermore, Hasan al-Banna[82] and Sayyid Qutb were adherents of Soofism, not Salafism.

In short, Usaamah bin Laadin and the *al-Qaa'idah* Qutbists have more in common with the darlings of the orientalist scholars and media, the *Soofee* tradition of Islaam, than they do with the media scapegoats, the *Salafees*. Even if some of the Qutbists who come from the Arabian peninsula might still hold on to their claim of Salafism or quote out of context sayings from known orthodox *Salafee* scholars, the source of their deviancy comes from the beliefs of the *Khawaarij*, *Mu'tazilah* and *Soofees* of this Muslim Nation through the likes of Sayyid Qutb. Salafism is free from the likes of Sayyid Qutb and Usaamah bin Laadin.

﴿ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾ ﴾

"Then who does more wrong than one who invents a lie against Allaah, to lead mankind astray without knowledge. Certainly, Allaah does not guide a wrong-doing people." [6:144]

Mawdudi used to base his conclusions upon intellectual and political analogies and deductions as opposed to returning to the *Qur'aan*, the *Sunnah*, and the understanding of the *Salaf* as a source of guidance. Consequently, he was oblivious to the polytheism, religious innovations and superstitions that were rampant in his political party and native homeland. Furthermore, he fell into the grave error of reviling some of the Prophets of Allaah and the Companions of the Prophet (e).

His extremism in those things related to politics led him to compare the Prophet Joseph, may Allaah's Peace be upon him, to Mussolini! Disregarding the honour of the Prophets, Mawdudi said the following about Prophet Joseph (u): "This [Prophet Joseph's (u) request to become Custodian in Egypt] was not a demand to be the Minister of Finance only, as some people understand, this was not a demand of the ministerial office of finance only, but **a demand for dictatorship. As a result, this position which *Sayyidinaa Yusuf* (Joseph (u)) got is almost the same which Mussolini enjoyed in Italy** in these days." (*Tafheemaat*, Part II, p. 122, 5th edition. Translation taken from The Methodology of the Prophets in Calling to Allaah)

[82] Hasan al-Bannaa (1906-1949), a *Soofee* thinker and political activist, was the founder of the *al-Ikhwaanul-Muslimoon* (Muslim Brotherhood). He himself narrates that he used to visit the graves and shrines on a weekly basis at which greater acts of polytheism were being performed. In his book *Mudhakkiraatud-Da'wah*, Al-Bannaa disclosed his fascination with Soofism, how he would accompany the *Hasaafiyyah Soofee* order and how he would spend long periods of time at the shrines in Diminhoor. (Hasan al-Banna, *Mudhakkiraatud-Da'wah*, pp. 24-30. Translation: Salafi Publications) **Note:** Hasan al-Banna, Abu 'Alaa Mawdudi, Sayyid Qutb and all of their followers are clearly not "*Wahhaabee.*"

The Elementary Fundamentals of Salafism

Careful Consideration

Salafism is continually portrayed in the media as being a foreign, unsound creed that is based upon irrational precepts which contradict common sense. We are led to believe that Salafism is an erroneous creed which leads to extremism and terrorism.[83] We are told that Salafism is unsuitable for these times, and that it differs from "mainstream" Islaam.[84] As such, we are led to believe that it is not genuinely Islaamic in its nature.

This situation is compounded by the fact that those journalists who had only heard about Islaam prior to September 11 have now suddenly become experts in religion and are writing newspaper articles about Islaam and Salafism. Their major claim which is repeatedly mentioned is that Usaamah bin Laadin is a *"Wahhaabee,"* only because he was born in Saudi Arabia.[85] This one-dimensional viewpoint overlooks the fact that not everyone who lives in Saudi Arabia is *Salafee* in belief and methodology, just as not everyone who lives in England is a member of the Anglican Church.

Therefore, the reader is invited to examine the main beliefs of the *"Wahhaabee"* creed for themselves, and to carefully consider whether the depiction of the *Salafee* creed they have been given is an accurate one or not. Are the fundamental beliefs of a *Salafee* Muslim contradictory to mainstream Islaam, or do they in actuality represent and defend the true conventional beliefs of the Prophet Muhammad (e)? Are these beliefs something illogical, extreme and unsuitable for these times, or do they in actuality appeal profoundly to mankind's natural instinct on a universal basis?

Substantiation of Allaah's Existence

In order to come to an accurate understanding of the world-view of "Wahhaabism," it is necessary to examine the crux of the orthodox "*Wahhaabee*" creed. The basis of this creed provides answers to those questions which all people pose, namely, "How did we find ourselves in this universe, and what is our purpose of existence?" Perhaps every individual who has ever lived and died on this earth, at some point in his or her life, has had to take some time out from their busy day-to-day activities and pose these fundamental questions. Evidently, some people are more willing to reflect upon such kinds of matters than others, but it is not possible for an individual to live and never contemplate such a crucial subject.

[83] The British tabloid *The Mirror* described Salafism as a "fundamentalist sect favoured by extremist supporters of bin Laden." ('Hijacker' has Bin Laden links, *The Mirror*, August 31, 2002.)

[84] Sky News reported that Salafism "is not the mainstream Islamic view." (Salafi's (sic) Links To Terror, *Sky News*, August 30, 2002.)

[85] When reporting about Usaamah bin Laadin, the media repeatedly write or mention the words "Saudi born Bin Laden." This is not a universal procedure that is followed for other figures, which makes one wonder what the intent is behind this practice. Surely, it would be more appropriate and relevant to current affairs to say, "the Saudi exiled Bin Laden" instead, as he has been stripped of his Saudi citizenship.

Some people say that we came about by chance. Contrary to popular contemporary thought, this is not a belief of liberation and enlightenment, but rather, a belief that contravenes common sense. In our times, this world-view is based upon the notion that mankind was created by random forces which are solely governed by principles of selection. However, this concept does not explain how the original creation came about, or ultimately, the causes for this most astute selection:

﴿ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ ﴿٣٥﴾
أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ ﴾

"Were they created by nothing, or were they themselves the creators?
Or did they create the heavens and the earth?
Nay, they have no firm belief." [52:35-36]

Upon hearing this verse, Jubayr Ibn Mut'im, a former polytheist and opponent of the Prophet (e), described the time when faith first became settled in his heart. He said: "My heart was about to fly (i.e. upon hearing this firm argument)."[86]

When hearing this verse and carefully considering its direct nature and profound meaning, Jubayr was reminded that he was not created by nothingness, because nothingness cannot create anything. He also realized that he did not possess the capability of creating himself and the fact that he could never have brought about the creation of his external surroundings which are to be found in the heavens and earth.

It is precisely this point that we are invited to reflect upon repeatedly in the *Qur'aan*. We are encouraged to ponder over the marvels of the creation in order to come to the conclusion that all of these wonders of creation could not have come about, except by way of a brilliant and wise designer:

﴿ وَفِى ٱلْأَرْضِ ءَايَـٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ ﴾

"And upon the earth are Signs visible to all who have faith with certainty,
just as there are Signs within your own selves.
Will you not then see?" [51:20-21]

The proof of the existence of a Most Wise and Powerful Creator can be found within all of the natural phenomena around us. In fact, there are also things within our own selves which show that our bodies could only have been fashioned by a Most Informed Designer. For instance, when contemplating the origins of the eye, it seems difficult to fathom that the complex system of the retina and the focal point came about by a system of random forces.[87] We are invited in the

[86] Related by al-Bukhaaree (no. 4854).

[87] Colored light, along with the perception of distance and depth of objects, arrives at the eye and is transmitted to the brain. Extensive research shows that the brain perceives these colours of light in a 3-dimensional way.

Qur'aan to use these marvellous senses with which we have been bestowed to reflect upon the beauty and absolute ingenuity of our surroundings, so that we may have certainty of the existence of a Creator, and that He alone should be worshipped.

﴿ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ
فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ
إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ ﴾

"He who has created the seven heavens one above another. You can see no fault in the creation of the Bestower of Mercy. Then look again: Can you detect a single flaw? Then look again, and yet again; your sight will return to you in a state of weariness." [67:3-4]

According to Islaam, these *aayaat* (Signs) of a Creator and Sustainer of the universe do not only exist in the natural phenomena and laws by which they are governed. Sometimes, He also halts these governing laws and substitutes them with others for whomever He wills. These miracles are considered to be many, and are given to those who possess high levels of faith, such as chosen Prophets and Messengers. For example, Moses (u) was given a staff which was used to defeat the magicians of Pharaoh. Ultimately, he was commanded to strike the sea with his stick, which henceforth parted the sea into mountain shaped heaps of water. This allowed the Children of Israel to escape from the clutches of the tyrannical Pharaoh, who was then drowned in the sea.[88]

Other examples of these types of miracles can be found in the story of Abraham (u). When he called his own people to worship the One God alone and to leave off false forms of worship, they threw him into a fire, but Allaah made the fire to be cool and peaceful for him. Likewise, the Prophet Jesus (u) was also given miraculous abilities:

The human eye possesses an estimated 130 million light-sensitive rods and cones that convert light into chemical impulses. These signals travel at a rate of a billion per second to the brain. These countless intricate components could not have independently evolved through random forces, because if a single component fails to work perfectly, all of the components will fail to work. The chances of this coming about without a Wise and Most Informed Creator are mathematically incalculable.

Since the eye either functions as a whole or not at all, it is not possible to conceive that millions upon millions of lucky chance mutations occurred coincidentally so that the lens and the retina, which cannot work without each other, evolved in synchrony. Furthermore, it is not possible to explain what practical use the imperfect developing stages of useful structures could be. Half a jaw, half a wing and an incomplete eye serve a creature absolutely no good.

Commenting on the improbability of such organs arising in nature from a series of random forces, Professor H.S. Lipson, a member of the British Institute of Physics, wrote: "We must go further than this and admit that the only acceptable explanation is creation. I know that this is anathema to physicists, as indeed it is to me, but we must not reject a theory that we do not like if the experimental evidence supports it." (H.S. Lipson, *Physics Bulletin*, Vol. 30, 1980, p. 140.)

[88] Refer to [10:75-92] of the Noble *Qur'aan*.

﴿ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِ ﴾

"And I bring the dead to life by Allaah's Leave." [3:49]

Muhammad Ibn 'Abdillaah, the final Prophet sent to mankind, was also endowed with miraculous abilities which are considered to be Signs of the existence of a Deity who has supremacy over all things:

Anas Ibn Maalik, one of the Companions of the Prophet (e), said: *"One Friday, a person entered the main mosque through the gate facing the pulpit while Allaah's Messenger (e) was delivering the religious sermon. The man stood in front of Allaah's Messenger (e) and said, "O Allaah's Messenger! The livestock are dying and the roads are cut off; so please invoke Allaah for rain." Anas said, "Allaah's Messenger (e) raised both his hands and said, "O Allaah! Bless us with rain! O Allaah! Bless us with rain! O Allaah! Bless us with rain!"*

Anas said, "By Allaah, we could not see any trace of cloud in the sky and there was no building or house between us and the mountain of Sal'." Anas said, "A heavy cloud like a shield appeared from behind it (i.e. the mountain). When it arrived in the middle of the sky, it spread and then it started raining." Anas added, "By Allaah, We could not see the sun for a week. On the following Friday, a man entered through the same gate and at that time Allaah's Messenger (e) was delivering the Friday sermon. The man stood in front of him and said, 'O Allaah's Messenger! The livestock are dying and the roads are cut off; please invoke Allaah to withhold the rain.'" Anas further said, "Allaah's Messenger (e) raised both his hands and said, 'O Allaah! Round about us and not on us. O Allaah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where the trees grow.' So the rain stopped and we came out walking in the sun."[89]

These miracles prove the truthfulness of the Messengers. They are also Signs for those who witnessed them and heard about them that there is a Creator who, alone, is administering the affairs of the creation and helping and supporting His chosen Messengers.

Allaah teaches mankind in the *Qur'aan* that the Signs which are contained within all of the various forms of creation point to the reality of the One who has brought them into existence, just as we might say that a footprint in the Arctic Circle points to the existence of a man who had most definitely walked within that region.

If we were to visit an arid country and witness a desert with absolutely nothing in it except a large tract of sand, we would not be surprised. However, if we were to return one month later and find a most magnificent palace with a shiny marbled exterior, we would certainly brand the individual who claims that it brought itself into existence as being absolutely mad.

﴿ إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَٱلۡفُلۡكِ ٱلَّتِي تَجۡرِي فِي ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ
أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ

[89] Related by al-Bukhaaree (no. 1013).

فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَـٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ
بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَأَيَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ ﴾

"Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, and the ships which sail through the sea with that which is of use to mankind, and the rainwater which Allaah sends down from the sky and makes the earth alive therewith after its death; and the creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Signs for people of intellect." [2:164]

Knowing Allaah by His Names and Attributes

Because people's breadth of knowledge and understanding is very limited,[90] the *Qur'aan* contains verses which teach them about the description of this Creator. Left on their own, people can come to the conclusion that this Creator exists, but would not be able to completely understand what Attributes this Creator possesses all by themselves. This is because, in their effort to arrive at their own understanding, people have the tendency to make the mistake of falling into one of two extremes. Either they liken the Creator to the creation by claiming that His Attributes resemble the Attributes of created beings, or fearing this, they limit the One God to being a concept, a being-less force or a figment of man's imagination.[91]

Having Certainty That None is Worthy of Being Worshipped Except Allaah Alone

Having concluded that there is a Creator and that He has described Himself to His servants, it should be noted that possessing this knowledge alone does not render a man or a woman a Believer in the sight of the Creator. Indeed, a great percentage of mankind believes that there is a Creator who originates things, sustains them and orders all of the affairs within the universe. This was exactly the case of the idol-worshippers in the time of the Prophet Muhammad (e):

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ ﴾

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[90] Allaah said:

﴿ وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾

"And of knowledge, you have been given only a little." [17:85]

[91] A more detailed reference to this aspect of creed is contained in "Appendix I: Knowing Allaah by His Names and Attributes."

"And if you ask them who created them, they will surely say:
"Allaah."
So how then are they turned away (from worshipping Him alone)?" [43:87]

Similarly, were we to ask a typical agnostic today who created them, they would surely say, "God." So how can it be considered logically acceptable that they refuse to worship and obey Him alone in their lives?!

It is argued in the *Qur'aan* that if Allaah alone created the heavens and the earth, then surely, He is the only one who is truly worthy of being worshipped and served. The polytheists in the time of the Prophet Muhammad (e) did not reject the idea that there was a Lord who had created everything, provided these things with their necessary sustenance and who controlled all of the affairs of the universe. They did not actually believe that the idols they were worshipping were those things which have the capability of creating, sustaining or controlling the affairs of the creation. Rather, they only believed that these idols were intercessors with the Creator:

﴿ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ
مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ ٣ ﴾

"And those who take as worshipped protectors other than Him (say): 'We only worship them *so that they may bring us near* to Allaah.'" [39:3]

Similarly, Allaah says:

﴿ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ
ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ
وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١٨ ﴾

"And they worship besides Allaah, things that do not harm them, nor benefit them, while they say, "*These are our intercessors* with Allaah." Say (to them)**, "Do you inform Allaah about that which He knows not in the heavens and on the earth?"**
Glorified and Exalted is He above all which they associate as partners with Him!" [10:18]

That is, who informed them that these idols were His chosen intercessors?[92] Furthermore, these objects of worship (gods) which they are so devoted to are just little pieces of wood which cannot

[92] This belief is not just restricted to idol worshipping. Some people who ascribe themselves to Islaam now worship Muhammad, believing that he is an intercessor with Allaah for them. Others worship local 'saints.' Some *Shee'ah* groups worship the Prophet's cousin 'Alee (t), while Christians also believe that the Prophet Jesus (u) will save them for their sins.

help or harm them, and since Allaah alone created them, does it not make sense that He alone is worthy of all their worship?

Since the time of Noah (u), much of the polytheism[93] which has plagued mankind has come about by the worship of idols, which were in fact only representations of pious people from earlier generations. To this day, people make pictures and statues of angels, Prophets, saints and righteous people which are then venerated. When asked why they are worshipping them instead of Allaah alone, they state that they do this "so that they may bring us near to God," just as the polytheists are quoted in the *Qur'aan* as having said, "**We only worship them so that they may bring us near to Allaah.**" [39:3]

When asked why it is that Allaah would accept this, they say, "These are our intercessors with God," just as the polytheists are quoted in the *Qur'aan* as having said, "**These are our intercessors with Allaah.**" [10:18]

In an article entitled "Visiting shrines, an everlasting tradition," the Middle East Times' Rasha Mehyar and Yomna Kamel describe the actions of an Egyptian woman called Nadia, who gets up early every Friday morning to go "visit the shrines of Sayyeda Zeinab and Sayyeda Aisha." Local people believe that these are the graves of 'Aa'ishah (z), the Prophet's (e) cherished wife, and Zaynab (z), his beloved daughter. Mehyar and Kamel relate that at these shrines, "she performs the Friday prayers and asks these two women saints to intercede on her behalf."

Unknowingly affirming the above mentioned verses, the writers of "Visiting shrines, an everlasting tradition" state: "Because these women were so close to the Prophet and full of faith and purity, it is commonly believed that God would not turn down their requests. As a result, many come to their shrines and ask for these holy women's intercession on their behalf."

Continuing, they say, "Women go to ask for help in their daily lives. Requests to the saints vary from asking for forgiveness to personal wishes."

The article quotes a woman called Madiha Al Safty, a sociologist at the American University in Cairo, as saying: "I know women who cannot have a baby, [so they] visit the shrines, leave gold bracelets and necklaces and ask Sayyeda Aisha to help them."

This problem is not limited to Egypt, nor to any particular economic class. The article states that "the tradition of visiting shrines is not limited to just the poor and needy, but cuts through all economic classes." This is actually the case of many of what the media terms "mainstream Sunni Muslims" today. Many of them have fallen into these acts which clearly contradict the essential tenets of Islaam.[94]

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[93] The term used here is *shirk* (polytheism, associating partners with Allaah in worship), which entails directing any form of worship to other than Allaah.

[94] Even though these acts constitute clear examples of polytheism which expel one from the fold of Islaam, the *"Wahhaabees"* do not do so unless they know that the person who did these acts of worship understood the reality of what they were engaged in. In fact, Muhammad Ibn 'Abdul-Wahhaab himself said the following regarding this issue: "And indeed, we did not use to expel from the religion those who worshipped the idol on the grave of =

"One of the problematic details of these shrines is that no one is actually positive that these figures are really buried there," state the writers. "While Nadia is visiting the shrines of these holy women in Cairo, elsewhere in the region there are many women performing the same rituals and visiting tombs supposedly of the same women, but in Syria and Iraq."[95]

Allaah mentions in the *Qur'aan* that we were created for a great and noble purpose:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝٥٦ ﴾

"I have not created the Jinn and mankind except that they worship and serve Me alone." [51: 56]

Allaah states that on the Day of Judgement,[96] He will say to those who turned away from His remembrance:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝١١٥ ﴾

"Did you think that We created you in jest and that you would not be brought back to Us?" [23:115]

Since we were created for this great purpose, we are commanded to worship Allaah by obeying Him both inwardly and outwardly. The invitation contained within the *Qur'aan* is not difficult to understand, nor does it contradict sound reasoning:

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝٢١ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ﴾

"O Mankind! Worship your Lord, Who created you and those who came before you, that you may become pious and God-fearing.

'Abdul-Qaadir, likewise the idol on the grave of Ahmad al-Badawee and their likes, due to their ignorance, and due to the absence of anyone who could have clarified this to them…" (Quote taken from Ibn 'Uthaymeen's *Sharh Kashfush-Shubuhaat*, p.50.)

Note: This point refutes the misconceptions that people have about how Muhammad Ibn 'Abdul-Wahhaab and the *"Wahhaabees"* supposedly do not follow the established *Sharee'ah* principles in these matters.

[95] Rasha Mehyar and Yomna Kamel, Visiting shrines an everlasting tradition, *Middle East Times,* issue 4/2000.

[96] The Day of Resurrection is described in the *Qur'aan* as a Day in which the earth will be shaken with a terrible shaking, and the mountains shall be scattered into floating particles of dust. All of mankind, from the very first man created to the last, will then be raised from a flat, landmark-less plane, barefoot, naked and uncircumcised. People will then be gathered to the place of Judgment. They will be extremely shocked and afraid, such that family ties and close friendships will mean nothing on that day, as each individual will be concerned with their own fate. People will be judged according to their deeds and beliefs and then rewarded or punished.

(It is He) who has made the earth a resting place for you, and the sky as a canopy, and sent down rainwater from the sky, and from that,
has brought forth fruits as a provision for you…" [2:21-22]

This is a reminder of some of the favours that Allaah alone has bestowed upon us. So how can mankind then turn to others, worshipping them as if they had fulfilled all of these uncountable favours? In the final part of this verse, Allaah appeals to our intellects to remember that since we know that nobody else had a share in fulfilling these favours, mankind must carry out its end of the covenant:

﴿ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

"…Then do not set up rivals with Allaah in worship
while you know." [2:22]

The Opposition to True Monotheism

When we travel through the Islaamic lands today, we find that a great portion of these countries and their populations are engaged in acts similar to those referred to in the Middle East Times. Not only have these people distanced themselves from praiseworthy, necessary and soul-purifying actions such as praying the five obligatory prayers and possessing the same noble qualities which the Prophet (e) possessed,[97] they can also be found engaging in acts which clearly contradict essential tenets of faith.

The Prophet (e) said: *"Indeed, charms, amulets and spells are (forms of) polytheism."*[98]

The prohibition here consists of wearing any kind of amulet as a means of averting evil, for in the religion of Islaam, it is Allaah alone who is able to remove evil and bring about good. Rabbits' feet, horseshoes, talismans and charms are all considered to be superstitions which contradict correct belief. Islaam came to free mankind of such false beliefs, paganism and superstitions. Unfortunately, these things are commonly used today.

It is related in another *hadeeth* that when Allaah's Messenger (e) set out for a place called *Hunayn*, they passed by a tree called *Dhaatu Anwaat*. The idolaters used to hang their weapons on its branches for good fortune. Some of the Companions (y) who were new in Islaam asked the Prophet (e) to designate a similar tree for them. The Prophet (e) replied, *"May Allaah be glorified (from what is attributed to Him)! This is just like what Moses' people said to him*:

[97] Those who were closest to the Prophet (e) such as his servant and learned Companion, Anas Ibn Maalik, said about the Prophet, "I served him (e) for ten years, and by Allaah, not once did he ever say to me, '*Uff*' (a sound made by someone to express unease or dissatisfaction). He never said of something I did, 'Why did you do that?' or of something I did not do, 'Why did you not do that?'" (Related by Muslim (no. 5966))

Note: The exemplary character of the Final Messenger (e) is worlds apart from the descriptions that Franklin Graham, Pat Robertson and Jerry Falwell have made of him. Although they ascribe themselves to religion, they do not possess any form of shyness which restrains them from attacking the honour of the Prophets.

[98] Authenticated by al-Albaanee in *Silsilatul-Ahaadeethis-Saheehah* (no. 331).

﴿ ٱجۡعَل لَّنَآ إِلَٰهٗا كَمَا لَهُمۡ ءَالِهَةٞ ١٣٨ ﴾

"Make a god for us just like their gods."[99]

By the one in whose hand rests my soul, ***you will certainly follow the path of those who came before you.****"*[100]

Those Who Adhere to True Monotheism Are Now Termed "*Wahhaabees*"

Unfortunately, many Muslims have adopted these types of superstitions and beliefs of lesser and greater polytheism. However, amongst these people can be found a smaller group of people who try their utmost to correct these false forms of worship. In spite of this, it is said to them, "You are the bringers of a new way and religion called 'Wahhaabism'." Are we to believe then, that the same Prophet who brought this religion is also a "*Wahhaabee*," for he was the one who informed us about these matters?!

Exactly eleven days after the attacks of September 11, a UK based journal called *The Spectator* carried a cover story by Stephen Schwartz,[101] a self appointed anti-"*Wahhaabee*" expert, called

[99] [7:138] This statement was made after the Children of Israel were brought safely across the sea from the land of the Pharaoh where they encountered a people who were worshipping idols.

[100] Authenticated in al-Albaanee's *al-Mishkaat* (no. 5408).

[101] In an article published by *The National Review* called "Liberation, Not Containment: How to win the war on Wahhabism," Stephen Schwartz compared 'Wahhaabism' to "Nazism." In the same article, he also manages to compare it to "Italian fascism." Not to be outdone by his own self, he proceeds to compare it to "Soviet Communism" because "it recruits cadres worldwide." Lest he be accused of minimizing the perceived condition of the "*Wahhaabees,*" he then compares it to "Japanese militarism" because "it is utterly ruthless"!!

Exposing his lack of understanding, Schwartz refers to "Wahhabized fringe groups like the Taliban and Hezbollah," even though the straying *Hizbullaah* are Iranian backed *Shee'ahs* and the *Taalibaan* are *Deobandi Soofees*. In speaking about an "anti-Wahhabi war," he says, "Only in a world where Wahhabism has been crushed can we hope for the survival of world peace, and of a legitimate, peaceful Islam."

Feigning to care about the fate of Islaam and the Muslim Nation, Schwartz confirms his journalistic ineptitude and lack of integrity by firstly muddling up the creed of the contemporary Qutbist ideology of Usaamah bin Laadin with that of the orthodox *Salafee* creed, and thereafter, concluding that the "anti-Wahhabi war" should be fought in Saudi Arabia, "where the enemy is": "The war against terrorism, too, must be fought where the enemy is, and that means the Islamic countries. Wahhabism has declared a war to the death against us, as the Nazis and Communists did. And we must fight Wahhabism to the death, to secure not only our survival but that of Islam itself as a great religion and civilization. Bin Laden and his Saudi backers threaten to bring the world of Islam crashing down in flames as Hitler did Berlin. But just as we liberated the Germans from Hitler and the Japanese from Tojo, we can liberate the world's Muslims from bin Laden and his Saudi accomplices." (Stephen Schwartz, Liberation, Not Containment: How to win the war on Wahhabism. *The National Review*, November 30, 2001.)

It should be kept in mind that the publication which Schwartz has written for is the same *National Review* which called for examining the possibility of nuking Makkah as a deterrent. After one of its readers suggested the nuking of Makkah, or at least Baghdad, Tehran, Gaza City, Ramallah, Damascus, Cairo, Algiers, Tripoli, and Riyadh, editor and television talking head Rich Lowry affirmed the following: "Mecca seems extreme, of course, but then =

"Ground Zero and the Saudi Connection." The UK based journal added the following sub-heading: "Stephen Schwartz on the extreme Islamic sect that inspires Osama bin Laden as well as all Muslim suicide bombers — and is subsidised by Saudi Arabia." In his article, Schwartz states the following about 'Wahhaabism': "Above all, they hate ostentatious spirituality,[102] much as Protestants detest the veneration of miracles and saints in the Roman Church." In another article entitled "Terror and Islam," Schwartz is quoted as saying: "Above all, they hate the spiritual side of Islam, or Sufism, much as Protestants grimaced at the worship of saints and miracles in the Roman church."[103]

Upon reflection of these statements, one wonders if Schwartz has actually ever picked up the *Qur'aan*, as the whole *Qur'aan*, from its beginning to its end, contains different kinds of exhortations to follow *Tawheed*,[104] and the strongest admonitions to shun polytheism. The reader is invited to examine the clear texts of the *Qur'aan* and *Sunnah* and decide for him or herself whether Schwartz and generations of critics have spoken truthfully about "Wahhaabism."

Furthermore, is Soofism actually the "spiritual side of Islam," or is it in reality an open-ended methodology which often involves clear acts of polytheism? Schwartz has correctly linked the "worship of saints" with Sufism.[105] However, what do the texts of Islaam say about the veneration of pious people, whether they be Prophets, perceived 'saints,' or faithful saints?

Perhaps one of the greatest differences between the system of belief of the *Salaf* (the Prophet (e) and his Companions) and those who came after them and opposed their way can be found in the issue of the etiquette of visiting the graves. The Prophet (e) encouraged his Companions to visit the graveyards, as it is something which can remind us of death and thus make us think about preparing for it by doing good deeds. However, he gave stern warnings about not falling into excess in this regard, as the end result of this is to associate partners with Allaah, which is that which negates one's Islaam.

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again few people would die and it would send a signal. Religions have suffered such catastrophic setbacks before." Continuing, he said, "And as a general matter, the time for seriousness -including figuring out what we would do in retaliation, so maybe it can have some slight deterrent effect--is now rather than after thousands and thousands more American casualties." (*The National Review*, Rich Lowry, The Corner, 03/03/2002.)

This is also the same publication that carried an article by the same notorious Ann Coulter who said regarding the Muslims, that America had been "invaded by a fanatical murderous cult" and should therefore "invade their countries, kill their leaders and convert them to Christianity." (This is War: We should invade their countries, Ann Coulter (*The National Review*, September 13, 2001.)

[102] It is indeed true that *Salafees* do not respect "ostentatious spirituality" with the meaning of pretentiousness and flamboyance. Since Schwartz has taken it upon himself to speak so much about "Wahhaabism," it is a shame he did not learn the Arabic language and read some of the works which have been written by *Salafee* scholars. Had he done so, he would have come across the many volumes of books they have written regarding the subject of *tazkiatun-nafs* (purification of the soul).

[103] Stephen Schwartz, Terror and Islam, *CJEE* (Chrétiens et Juifs Pour un Enseignement de l'Estime), September 25, 2001. (www.chretiens-et-juifs.org/JIHAD/Terror_and_Islam.htm).

[104] True monotheism

[105] About Sufism, the Toronto Star's Martin Regg Cohn said: "The Sufis dance and chant. They venerate saints and are open to other faiths." (Martin Regg Cohn, Where are the moderates? *The Toronto Star*, November 4, 2001.)

Note: Although it is true that all *Soofees* fall into religious innovation by seeking new ways of worship, not all *Soofees* fall into acts of polytheism.

There are many texts which corroborate the prohibition of building graves in places of worship. In one *hadeeth*, the Prophet (e) said, *"All the earth is a mosque, except graveyards and toilets."*[106]

This *hadeeth* clearly indicates the prohibition of building graves in mosques. Not only are graves prohibited from being built in mosques, it is also forbidden to pray in their direction. The Prophet (e) said, *"Do not pray towards graves…"*[107]

All of these prohibitions exist because they act as an inhibiting factor for any channel which leads towards polytheism. Crimes against humanity can be grave and dreadful, as the rights of people are squandered; but in Islaam, the ultimate crime is to set up partners in worship with the One who created all of humanity. After having created us from nothing, then continually sustaining, aiding and caring for us, we are certainly denying Him of His right if we refuse to worship and serve Him alone, although He is free of needing anything from His creation. Anyone who considers this from a rational perspective would have to conclude that this is the most tremendous form of ingratitude imaginable.

With the passing of time, the Muslim Nation has become heedless in this regard. A prime reason for this neglect can be attributed to compounded ignorance about religious matters. To cite an example of how this phenomenon has become widespread in the Muslim Nation today, one may find in some Muslim countries that it is very difficult to find a mosque which does not contain the grave of some 'saint' or another.

Unfortunately, anyone who reminds the people about the clear prohibitions and the inherent danger to one's Islaam in regards to this matter will then be told that he is a "*Wahhaabee*" deviant who does not love the Prophet Muhammad (e).[108] This claim is made solely upon the basis that the "*Wahhaabees*" oppose the baseless traditions they inherited from their forefathers which they ascribe to Islaam. This is not a new claim:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ
أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ ﴾

"When it is said to them, "Come to what Allaah has revealed to the Messenger." They say, "Enough for us is that which we found our fathers following," - even though their fathers were deprived of knowledge, nor were they guided?" [5:104]

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[106] Authenticated in al-Albaanee's *al-Mishkaat* (no. 737) and *Saheeh Abee Daawud* (no. 492).

[107] Related by Muslim (no. 2247).

[108] It is said that the "*Wahhaabees*" don't love the Prophet (e) since they don't call upon him or make intercession through him. Since these people supplicate to the Prophet (e), they see themselves as loving him. However, how true is the saying of the Arab poet who said:

"If your love was true you would have obeyed him,
Verily, the lover is to the beloved obedient."

These are amongst some of the statements of the people who engage in these acts. Regrettably, this is not only something repeated by their scholars who have taught them these beliefs, but it is also the main position which is held by orientalist scholars and writers such as Schwartz; that the *Salafee*/"*Wahhaabee*" sect's understanding differs from the mainstream understanding of the *Sunnee* Muslims. It is also said that a difference has arisen between the "mainstream"[109] *Sunnee* Muslim understanding which prevails in many countries today and the "*Wahhaabee*" system of belief which exists as a minority view throughout the Muslim lands. It is as if Schwartz and those who repeat these claims have never heard the saying of the Prophet Muhammad (e), wherein he clearly explained that those from the People of the Book (Jews and Christians) who came before this Nation had gone against the command of their Prophets when they fell into venerating their Prophets and 'saints' by calling upon them in their graves:

"Those who came before you took the graves of their Prophets and pious people as places of worship. Do not take the graves as places of worship, for verily, I forbid you to do so."[110]

Additionally, Umm Salamah (z), the Prophet's (e) wife, told him about a church with pictures on its walls which she had seen in Ethiopia. When he was told about this, he had the following to say:

"When a religious man dies among those people, they build a place of worship at his grave and make in it those types of pictures.[111] *They will be the most evil of creation in the sight of Allaah on the Day of Resurrection."*[112]

Steadfastness Upon True Monotheism

According to the final revelation given to mankind, the wisdom behind this prohibition is that mankind was created to worship, serve and obey the One God alone. Calling upon other perceived gods (anything that is worshipped) with the claim they are intercessors means that the person who engages in this act has actually failed to fulfill his primary objective in life, and has not been true to himself or his Creator. The futility of worshiping other than God is pointed out in the *Qur'aan*:

﴿ وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ ۝١٣ إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ
دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡۚ
وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٍ ۝١٤ ﴾

"**And those whom you call upon instead of Him do not even own a *Qitmeer*** (the thin membrane over a date stone)**. When you call upon them, they hear not your call and were they to hear, they**

[109] What is meant by mainstream in this context is the tradition of Islaam that the majority of people have inherited through time by their forefathers, regardless of its compatibility with the Islaamic texts.

[110] Related by Muslim (no. 1188).

[111] The second of the Commandments clearly prohibits this kind of action in the strongest of terms: "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them." (Exodus 20:4,5)

[112] Reported by al-Bukhaaree (no. 427).

would not be able to grant your request for you. And on the Day of Resurrection, they will disown your worshipping them. None can inform you (O Muhammad)**, like the One who knows all things.**" [35:13-14]

Accordingly, the Prophet (e) commanded us with the following: *"When you ask (in prayer), then ask Allaah (alone), and when you seek help (in prayer), then seek help from Allaah (alone)."*[113]

As such, even those who are closest to Allaah, such as the Prophets, are not worthy of being asked. This is because they are not aware of nor able to respond to any request as Allaah has not given them the ability to hear the invocation which is directed to them. Otherwise, this would entail that they possess divine qualities.

Were they actually able to hear the invocation, they would not be able to help or hinder the one who called upon them in any way, as they do not administrate the affairs of the creation. The Creator invites mankind to draw upon their faculties of reasoning to correctly understand this issue:

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ ﴾

"**O mankind! A similitude has been coined, so listen to it (carefully): Verily, those upon whom you call besides Allaah, cannot even create a fly, even if they were to gather together for this purpose. And if the fly snatched something away from them, they would have no power to retrieve it from the fly. Weak are both the seeker and the one being sought.**" [22:73]

This similitude contains a great censure for those who believe that the Prophets, saints and righteous people - in fact all animate and in-animate things - can actually fulfill their needs or aid them in their time of distress. This is because they do not have the capability of creating anything from nothing, even if it be the size of a fly.[114]

Furthermore, these people and things which they invoke are not only so weak that they cannot even create such a small and seemingly inconsequential being as a fly, they cannot even reclaim the matter which the fly has taken from them! As such, does it really make sense to believe that these people and things are worthy of being called upon when there is One who is easily able to provide them with their needs and alleviate their distress, especially when knowing that He created them to do so?

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[113] Authenticated by al-Albaanee in *Dhilaalil-Jannah* (no. 315-318) and *al-Mishkaat* (no. 5302).

[114] Even contained within the fly are countless signs of an incredible Originator who alone deserves to be given sincere devotion; in its wings, and its minute eyes and even in its ability to seize bits of matter and fly away with it, something which we have come to know about now having studied the routines of the fly under microscopic conditions.

Stephen Schwartz's claim that the *Salafees* "hate the spiritual side of Islam, or Sufism, much as Protestants grimaced at the worship of saints"[115] indicates that one can only be "spiritual" while deviating from the way of the Prophets. To Schwartz, those who stick carefully to what Allaah has sent down in the way of revelation are not "spiritual" because they are like those who refuse to "worship the saints," even though these individuals who have passed away cannot hear them, never mind help them. This involves tremendous insincerity to oneself and the Creator. Hence, this perceived spirituality is a form of self-deception which is repudiated in the *Qur'aan*, *Sunnah* and by sound analysis and reasoning.

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٨ ﴾

"And among men is he who disputes about Allaah without knowledge, without guidance, and without a Book of Enlightenment." [22:8]

The Prophetic Principle of Rectification

A group from amongst the Muslims has always existed since the time of the Prophet (e) who have attempted to rectify the beliefs of the people. During the time of the Prophet (e), there existed only those who were upon this understanding of Islaam. However, with the passing of time, the Muslim Nation followed the pattern of those who had preceded them from the People of the Book[116] by becoming further removed from the true essence of Islaam.

It is often stated by the opponents of "Wahhaabism" that the "*Wahhaabees*" believe in an "austere" form of *Tawheed* which differs from that of "mainstream" Islaam. For example, the Telegraph reported the following about the "mainstream" *Sunnees* and their beliefs regarding veneration of the saints and shrines: "Many Sunnis honour the tombs and shrines of saints, and they have often become popular places of pilgrimage, in which women play a notable part. But some authors, such as Ibn Taymiyah, condemned popular reverence for saints and visits to their tombs; this antipathy is felt among the Wahhabis of Saudi Arabia and their followers."

The Telegraph also noted: "Among Shi'ites, the Imams fulfil some of the intercessory functions attributed to saints, bringing mankind closer to God."[117]

If not the "*Wahhaabees,*" then which is the sect that has arrived at the correct Islaamic ruling regarding these matters, according to the texts of the *Qur'aan* and *Sunnah*?

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[115] Stephen Schwartz, Terror and Islam, *CJEE* (Chrétiens et Juifs Pour un Enseignement de l'Estime), September 25, 2001 (www.chretiens-et-juifs.org/JIHAD/Terror_and_Islam.htm).

[116] The Prophet (e) said: *"You will certainly follow the path of those who came before you."* (Authenticated in al-Albaanee's *al-Mishkaat* (no. 5408))

[117] A-Z of Islam, *The Telegraph*, November 15, 2001.

It is also pointed out that "*Wahhaabees*" differ from mainstream Muslims because mainstream Muslims do not emphasize *Tawheed* in the same manner. In actuality, it is true that the *Salafees* emphasize matters related to *Tawheed*, because it is mentioned in the *Qur'aan* that all subsidiary religious matters must be established upon a firm foundation of *Tawheed* in order to be deemed correct:

﴿ أَفَمَنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم
مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ ﴿١٠٩﴾ ﴾

"Is then he who laid the foundation of his building on piety to Allaah and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice, ready to crumble down…" [9:109]

This way is not something which is particular to the "*Wahhaabees.*" On the contrary, it is something that all of the Prophets from all times and ages called to:

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟
ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ﴿٣٦﴾ ﴾

"And verily, We have sent a Messenger to every nation, ordering them that they should worship Allaah alone, and that they should avoid everything worshipped besides Allaah." [16:36]

The "*Wahhaabees*" believe that it is an exercise of futility to try to have people follow regulations in their worship and interpersonal relations before having built a strong foundation of *Tawheed.* They believe this because Allaah informed His creation that He will overlook the sins of whomever He wills. As for those who knowingly joined partners with Him, then this ultimate sin will not be forgiven,[118] even if they had amassed every conceivable good deed:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾ ﴾

"Verily, Allaah does not forgive that partners should be set up with Him (in worship), but He forgives whatever is less than that for whomever He wills. And whoever sets up partners with Allaah (in worship), then he has indeed invented a tremendous sin." [4:48][119]

[118] They will not be forgiven if they die in that state, without having repented.

[119] Allaah said:

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Therefore, the importance in Islaam is not placed upon performing surges of works based upon worldly motivations, but rather, to consistently carry out good deeds which are based upon sincerity to Allaah alone, even if they only be few. More precisely, Islaam maintains that the servants must always fear that their good deeds might become nullified by falling into the ultimate sin of worshipping other than Allaah.

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ۝٦٥ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ۝٦٦ ﴾

"**And indeed, it has been revealed to you,** (O Muhammad)**, as it was revealed to those** (Messengers) **before you: "If you join others in worship with Allaah, then surely, all your deeds will have been in vain, and you will most certainly be among the losers. Nay! But worship Allaah alone, and be amongst the grateful.**" [39:65-66]

The Clear Way of the Prophets and Messengers

All of the Prophets traversed this distinct path,[120] and when they came to their people with clear Signs, sincere advice and earnest admonitions, all of them were treated in a similar manner.

﴿ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ۝٣١ ﴾

"**And whoever worships anything else along with Allaah, it is as if he had fallen from the sky and been snatched up by birds, or the wind had cast him to a far away distant place.**" [22:31]

[120] Although the original message of the Old and New Testaments became obscured with time, there remains enough evidence in these books to show that all the Prophets were commissioned to call to the message of *Tawheed* and the rejection of worshipping or serving others besides God: "Hear, O Israel: The Lord our God is one Lord," (Deuteronomy 6:4) "… that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and **beside Me there is no savior**;" (Isaiah 43:10-11) "Thus saith the Lord … I am the first, and I am the last, and **beside Me there is no God**;" (Isaiah 44:6) "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: **I am the Lord; and there is none else**." (Isaiah 45:18)

The first of the Commandments calls openly to the rejection of all forms of polytheism: "**You shall have no other gods before me**." (Exodus 20:3) A god means anything that is worshipped, regardless of the form it may take. Hence, none of those things that are worshipped or served (taken as gods) have the right to be. Since it is the first of the Commandments, it was obviously the starting point of Moses' call to his people. The second Commandment is also related to *Tawheed*, while the third Commandment, again, prohibits polytheism: "**You shall not bow down to them or serve them**." Then follow the other Commandments dealing with honouring parents, not killing, not committing adultery, not stealing etc. Obviously, the commanding of *Tawheed* and prohibiting of polytheism was a great fundamental of all the Prophets.

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﴿ وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِم مِّن نَّبِيٍّ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝ ﴾

"And how many a Prophet have We sent amongst the men of old; and no Prophet came to them except that the people met him with mockery." [43:6-7]

It is from the Way of Allaah that He tries His servants according to their levels of faith, patience and commitment. Consequently, it is the Prophets who suffer the most by being harmed by their own people. The Prophet Muhammad (e) was asked by one of his Companions who it was that received the most trials in life, to which he responded: *"The Prophets, then those who are most like them, then those who are most like them..."*[121]

Noah (u), the second father to mankind, patiently called his people to *Tawheed* on a collective and individual basis. He did this secretly and openly, day and night, sincerely encouraging and warning them to leave the polytheism which their people had adopted, and to replace it with proper *Tawheed*. Although he used every kind of practical and intellectual proof to do so, they persistently rejected his message until Allaah ordered Noah to build an immense boat and to prepare himself and those with him for the coming of a great flood:[122]

The following is related in the New Testament: "And Jesus answered him: 'The first of all the commandments is: Hear, O Israel: The Lord our God is one Lord."' (Mark 12:29) "Now behold, one came and said to him, 'Good teacher, what good thing shall I do that I may have eternal life?' So he said to him, 'Why do you call me good? No one is good but One, that is God.'" (Matthew 19:6-7) "It is written, 'You shall worship the Lord your God, and **him only shall you serve**.'" (Luke 4:8)

Muslims believe in the meanings of verses like these because they are confirmed by the final revelation.

[121] Authenticated by al-Albaanee in *Saheeh Sunan at-Tirmidhee* (no. 2398).

[122] On January 16, 1994, The Observer's Martin Wroe reported the following: "Noah's Ark has been found on the Turkish-Iranian border, 32 kilometres from Mount Ararat, according to the leader of a team of scientists that has been investigating the site for six years."

Referring to a "buried, ship-like object, resting (sic) an altitude of 2,300 metres," Wroe states: "American and Middle Eastern scientists have identified huge stones with holes carved at one end, which they believe are 'drogue-stones,' dragged behind ships in the ancient world to stabilise them."

"Salih Bayraktutan, head of geology at Turkey's Ataturk University, estimates the age of the 'vessel' at more than 100,000 years," adds Wroe. "The site is directly below the mountain of Al Judi, named in the Koran as the Ark's resting place."

Wroe quotes David Fasold, an American shipwreck specialist as having the following to say about subsurface radar surveys of the boat: "The radar imagery at about 25 metres down from the stern is so clear that you can count the floorboards between the walls."

Continuing, Wroe states: "But the findings have infuriated the scores of Christian Ark-hunters who travel to Turkey, convinced the Ark will only be found on Mount Ararat."

Regardless of whether this ancient ship which happens to be "resting (sic) an altitude of 2,300 metres... directly below the mountain of Al Judi" is actually Noah's Ark or another ancient boat at an identically named mountain, Muslims have true conviction in the truthfulness of the following verse:

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﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا
وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ
عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَـٰذِبِينَ ﴿٢٧﴾ ﴾

**"And We sent Noah to his people saying: 'I am a clear warner sent to you, that you should worship none besides Allaah. Surely, I fear for you the torment of a painful Day.' The chiefs of those who disbelieved amongst his people said, 'We see that you are but a man like ourselves, and we do not see you followed except by the lowest of the people; and they too followed you without careful consideration.
Nor do we see that you have any excellence over us.
In fact, we think that you are liars.'"** [11:25-27]

When we examine the stories of all of the Prophets, we find that all of them proceeded upon the same universal way of firstly calling to *Tawheed*. None of the Prophets commenced their call by referring to subsidiary subjects, and all of them faced accusations of falsehood and were ridiculed and mocked by their people. Consequently, it should not be surprising that those who follow this divine methodology of calling people to the principle of *Tawheed* in these modern times are also accused of many futile allegations:

﴿ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ
كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَـٰذِبِينَ ﴿٦٦﴾ قَالَ يَـٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَـٰكِنِّى
رَسُولٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَـٰلَـٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن
رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ

﴿ وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَـٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ
وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٤﴾ ﴾

**"And it was said: 'O earth! Swallow up your water, and O sky! Withhold (your rain).' And the water was made to subside, and the decree
was fulfilled** (against the people of Noah)**.
The Ark rested on Mount Judi, and the word went forth:
'Away with those who do wrong!'"** [11:44]

فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٦٩﴾ قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَاۖ فَأۡتِنَا بِمَا
تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾ قَالَ قَدۡ وَقَعَ عَلَيۡكُم
مِّن رَّبِّكُمۡ رِجۡسٞ وَغَضَبٌۖ أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ
وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ
ٱلۡمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَقَطَعۡنَا
دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ وَمَا كَانُواْ مُؤۡمِنِينَ ﴿٧٢﴾ ﴾

"And to the people of 'Aad,[123] We sent their brother Hud, saying, "O my people, worship Allaah alone, since there is none besides Him having the right to be worshipped. Will you not then fear (your Lord)?" The leaders of those who disbelieved amongst his people said, "We see in you foolishness,[124] and we deem you to be a liar."[125] Hud said, "O my People, there is no foolishness in me; I am indeed a Messenger sent by the Lord of the worlds. I convey unto you the Message of my Lord and am sincere in my advice and faithful to my trust. Do you wonder that Allaah should send admonition to you through a man from amongst yourselves, warning you (of Allaah's punishment and to fear Him)**? And remember (the blessings of Allaah upon you) in that He made you successors after the people of Noah, and He increased you in height and size. So remember the favours bestowed upon you by Allaah, so that you may be successful." They said, "Do you come to us warning us that we should worship Allaah alone and forsake that which our fathers used to worship? So bring us the punishment with which you threaten us, if you are truthful." Hud said, "Allaah's punishment and wrath have become unavoidable for you. Do you dispute with me** (about mere idols) **which you and your fathers have given names to – things for which Allaah has not sent down any authority for?**
Then wait for Allaah's judgement between us, I too shall wait."
So We saved Hud and those with him through Our Mercy, and we annihilated those who rejected Our Signs and were not Believers." [7:65-72]

Another clear example of the emphasis that the Prophets placed upon calling mankind to *Tawheed* can be found in the example of the father of the Prophets, Abraham (u).[126]

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[123] The people of 'Aad and their Prophet Hud (u) [pronounced Huud] came as successors to the people of Prophet Noah (u).

[124] Due to your abandonment of our religion and worship of our gods

[125] In claiming to be a Messenger from the Lord of All the Worlds

[126] Regarding the descendants of Abraham, Smith's Bible Dictionary printed the following, "Kedar (black). Second son of Ishmael (Gen. 25:13) … Mohammed traces his lineage to Abraham through the celebrated Koreish tribe, which sprang from Kedar. The Arabs in the Hejaz are called Beni Harb, and are Ishmaelites as of old, from their beginning."

The Davis Dictionary of the Bible (1980), sponsored by the Board of Christian Education of the Presbyterian Church in the USA, writes under the word "Kedar": "… A tribe descended from Ishmael (Gen. 25:13) … The people of Kedar were Pliny's Cedrai, and from their tribe Mohammed ultimately arose."

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Abraham unwearyingly summoned his people to adopt *Tawheed* and to renounce the worship of all things besides Allaah, and he was certainly called greater things than a "*Wahhaabee*" while establishing this call. He was expelled from his land after his people tried to burn him in a fire.

﴿ ۞ وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصۡنَامًا ءَالِهَةً ۖ إِنِّيٓ أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ ٧٤ وَكَذَٰلِكَ نُرِيٓ
إِبۡرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلِيَكُونَ مِنَ ٱلۡمُوقِنِينَ ٧٥ فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗا ۖ قَالَ هَٰذَا رَبِّي ۖ
فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ ٧٦ فَلَمَّا رَءَا ٱلۡقَمَرَ بَازِغٗا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمۡ يَهۡدِنِي رَبِّي
لَأَكُونَنَّ مِنَ ٱلۡقَوۡمِ ٱلضَّآلِّينَ ٧٧ فَلَمَّا رَءَا ٱلشَّمۡسَ بَازِغَةٗ قَالَ هَٰذَا رَبِّي هَٰذَآ أَكۡبَرُ ۖ فَلَمَّآ أَفَلَتۡ قَالَ يَٰقَوۡمِ
إِنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٧٨ إِنِّي وَجَّهۡتُ وَجۡهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ حَنِيفٗا ۖ
وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ٧٩ ﴾

"And remember when Abraham said to his father Aazar, 'Do you take idols as gods? Indeed, I see that you and your people are in manifest error.' Thus We showed Abraham the dominion of the heavens and the earth,[127] that he be one of those who have faith with certainty. So when the night covered him with darkness, he saw a star and said,[128] 'This is my Lord.' But when it set, he said, 'I do not love that which passes away.' Then when he saw the moon rising up, he said, 'This is my Lord.' But when it set, he said, 'If my Lord does not keep me firm upon guidance, then I shall surely be one of the misguided.' Then when he saw the sun, he said, 'This is my Lord. This is greater than the others.'

It is reported in the Bible that a great Nation would descend from the loins of Abraham's son Ishmael. The descendants of Ishmael were the Arabs: "And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation." (Genesis 17:20) Hence, the Old Testament claims that a "great nation" would descend from the loins of Ishmael. Ishmael's descendants were Arabs, while Isaac's descendants came from the people of Israel. The inhabitants of Israel were granted numerous Prophets and countless blessings, but their people repeatedly broke God's Covenant.

The New Testament claims that the privileges and favours which had been given to the Jews would be taken away from them and given to another great nation. The Gospel according to Matthew states that Jesus is reported to have said to them, "Therefore, I say unto you, 'The kingdom of God shall be taken from you (i.e. Israelites), and given to a nation bringing forth the fruits thereof.'" (Matthew 21:43)

Therefore, the Old Testament states that a great Nation would not only arise from the loins of Isaac, but also from Ishmael. The descendants of Ishmael are Arab. Since the New Testament quotes Jesus (u) as having spoken about a transformation of nations after his time, would it not be only logical for those who follow these texts to assume that this occurred in the coming of Muhammad (e) and his followers? If not, one wonders what other nation it could possibly be?

[127] How they are a proof that the Creator alone should be worshipped

[128] As an argument to show his people the error of worshipping anything besides Allaah

Then when it set he said: 'O my people, I am indeed free from all that you associate as partners in worship with Allaah. Verily, I have turned my face in worship to Him who has created the heavens and the earth, (making all worship purely for Him)**,**
and I am not from amongst those who ascribe
partners with Him in worship.'" [6:74-79]

In his book "The Methodology of the Prophets in Calling to Allaah; That is the Way of Wisdom and Intelligence," Shaykh Rabee' Ibn Haadee al-Madkhalee, the renowned *Salafee* scholar, commented about the previously cited verse:

"So this was a fervent, vigorous and incessant call to the *Tawheed* of Allaah, and to make all of religion purely for Him, and to the elimination and rejection of polytheism. It begins with the family and extends to the nations… So the chosen and beloved Friend of Allaah proceeded upon the soundest way in debating and arguing in order to establish Allaah's proof, and to refute polytheism and to show its fallacy and reject the doubts used to support it. He observed the aforementioned celestial bodies one after the other, each one succeeded the previous one which set and became absent, in order to use their condition as a clear proof of the fallacy of their having any divinity or right to be worshipped, as his people claimed. Who was it that protected and guarded them and controlled their affairs and the affairs of the creation when they passed and set? Therefore, they must reject the false divinity and right to worship which they claimed for them and disbelieve in that. It was upon them to wash their hands of them and turn instead to their true God, He who created and brought the heavens and the earth into existence. He who does not pass away or depart. He who knows all about their condition and is fully aware of all their movements and periods of rest. He who protects and preserves them and controls their affairs. They were compelling proofs extracted from the perceptible circumstances they experienced (while) observing the creation."[129]

Abraham did not seek to implement any subsidiary issues such as the establishment of a state, nor did he seek to overthrow the tyrannical rule of Nimrod, the ruler of his time. This was so even though Nimrod arrogantly claimed divinity for himself and Abraham's nation had reached a pinnacle of debauchery. Nonetheless, Abraham did not attempt to acquire authority over his people, nor did he seek to change their condition in anything before formulating as his starting point, the call to *Tawheed*:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ
أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى
بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ ﴾

[129] Shaykh Rabee' Ibn Haadee al-Madkhalee, *Manhajul-Anbiyaa' fid-Da'wah ilallaah* (The Methodology of the Prophets in Calling to Allaah), English translation, p.58.

"**Do you not consider the one** (Nimrod) **who, because Allaah had granted him an extended kingdom, disputed with Abraham about his Lord? When Abraham said to him, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Allaah causes the sun to rise from the east,
so (if you are truthful, then) cause it to rise from the west."
So the Disbeliever was utterly confounded;
and Allaah guides not a wrong-doing people.**" [2:258]

Abraham went to his family, his people, and the tyrant who was governing his nation. When Abraham spoke to Nimrod, Nimrod haughtily tried to refute Abraham's call for him to worship and obey Allaah alone. When Abraham said, "**My Lord is He who gives life and causes death**," Nimrod foolishly answered that he too could give life and cause death. He meant by this that as the sovereign ruler of the land, he could kill and spare whomever he pleased.

This answer was only given as a means of avoiding the point in question, since Abraham had referred to the aspect of creating things from nothing, something which nobody except Allaah can do. When Nimrod tried to evade Abraham's testimony in this futile manner, Abraham bewildered him by informing him that Allaah causes the sun to rise from the east, and that if he really had qualities which only a divine authority would have, then he should make the sun rise from the west to prove this.

When Abraham approached Nimrod, he sought to rectify Nimrod's belief. This call to the rectification of mankind's faith is the "pinnacle of sincerity, wisdom and intelligence; it proceeds in the due and correct manner, and as Allaah has willed."[130] It differs from all other calls, including the calls of the present day groups, parties and movements. Although most of them adopt portions of the call to *Tawheed*, all of them fall short in one way or another. This is because none of them truly seek to rectify the *Tawheed* of the Islaamic Nation before proceeding to execute their group's objectives.

Bin Laadin and the Islaamic Groups and Movements Are Far Removed From This Clear Way

When we examine the videotapes and statements of Usaamah bin Laadin and the statements of the Prophets and Messengers, we see that they are in actuality worlds apart. The Prophets and Messengers sought to rectify the beliefs and deeds of the people, and their starting point was to call to the *Tawheed* of Allaah. Their primary objective in matters related to this life was to guide humanity away from being enslaved to created things, and to bring them to the contentment of servitude to Allaah. Likewise, their primary objective for the Hereafter was to call humanity towards the gates of Paradise by implementing *Tawheed* in their lives, and to spare them from the humiliation and anguish of those who refused to do this.

﴿ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُ ﴿٧٢﴾ ﴾

[130] Shaykh Rabee' Ibn Haadee al-Madkhalee, *Manhajul-Anbiyaa' fid-Da'wah ilallaah* (The Methodology of the Prophets in Calling to Allaah), English translation, p.58.

"Verily, whosoever sets up partners (in worship) **with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode."** [5:72]

There is no doubt that history will be a witness for the validity of much of what Usaamah bin Laadin has stated regarding the discrimination which Muslims face all over the world. Despite this, he has formed his own ugly and irrational solutions to these problems which contradict the very religion he is trying to defend. Moreover, it is apparent that his statements do not contain an invitation for either Muslims or non-Muslims to implement *Tawheed* in their lives, except for his concentration on issues pertaining to Allaah's Rulership in the Muslim lands.[131]

All of Bin Laadin's statements seem to be centred solely around current events. This is in clear contradiction to the fixed methodology which all of the Prophets followed in their call, and likewise, is also in contradiction to the way of the "*Wahhaabees*," as is proven by the clear texts cited in this chapter.

﴿ وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦۚ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ ﴾

"And that was Our Proof which We gave Abraham against his people.
We raise whom We will in degrees:
Certainly, your Lord is All-Wise, All-Knowing.

﴿ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَۚ كُلًّا هَدَيْنَاۚ وَنُوحًا هَدَيْنَا مِن قَبْلُۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ ﴾

And We bestowed upon him Isaac and Jacob, each of them We guided; and before him, We guided Noah, and among his progeny David,
Solomon, Job, Joseph, Moses, and Aaron;
thus do We reward those who do good:

﴿ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ ﴾

[131] Refer to the following interviews:

Hunting Bin Laden: Interview with Osama Bin Laden, *Frontline (PBS)*, May 1998.

Fugitive al Qaeda leader vows fight to the death, *CNN*, February 5, 2002.

Terror Suspect: An Interview with Osama bin Laden, *ABC News.*

Exclusive Interview: Conversation with Terror, *Time Magazine*, January 11, 1999.

**And Zachariya, and John and Jesus and Elias;
each one of them was of the righteous.**

﴿ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ ﴾

**And Ishmael and Elisha, and Jonah and Lot;
to all We gave favour above the nations:**

﴿ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ
وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ﴾

**And also some of their fathers, their progeny and their brethren;
We chose them, and We guided them to the Straight Path.**

﴿ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ﴾

**They are the ones whom Allaah had guided:
So follow their guidance…"**
[6:83-87, 90]

Repelling the Misconceptions

A Universal Way Not Subject to Change

In his previously mentioned National Review article entitled "Religion is not the enemy," David F. Forte made a fair effort to counter some of the criticism towards Islaam which has been circulated in the press, when he said, "I have written that Islam is a multivocal religion, that from its start it has debated within itself the nature of its identity."[132]

Although Forte's intention was obviously to remain impartial when treating the subject of Islaam, he actually fell into error when he made this statement. There is no doubt that people are bound to disagree in matters, as this is an inherent part of human nature. This is affirmed in the *Qur'aan*, as Allaah instructs mankind what to do if they have disagreed in any matter:

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ﴿٥٩﴾ ﴾

"**And if you differ in anything amongst yourselves, refer the matter back to Allaah and His Messenger,**[133] **if indeed you believe in Allaah and the Last Day. That is better** (for you in this world and the Hereafter)**,**
and better in its final consequences." [4:59]

Upon that basis, I would like to prove that Islaam is not "a multivocal religion," nor is it true "that from its start, it has debated within itself the nature of its identity." Instead, I would like to show that the texts of Islaam prove that since the Creator is One, His Way is also One, and that this is a universal Way which is not subject to changes. The relationship between mankind and the Creator should not be subject to changes, just as it is not logically acceptable to claim that moral values change with time. It is only peoples' outlook towards this all-important relationship between mankind and the Creator and their outlook towards moral value systems which changes, not the Will of the Creator. His Will remains consistently the same throughout time, unlike ours. As such, only scientific and worldly changes are permitted to occur in Islaam, not matters pertaining to morality, religion and worship.

In actuality, the religion which has been ordained for us has never changed in its fundamental nature, from the coming of the earliest of the Prophets, right up to the Seal of the Prophets, Muhammad (e).

﴿ ۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ

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[132] David F. Forte, Religion is not the enemy, *The National Review*, 19th October 2001.

[133] Herein lies a command not only to follow the *Qur'aan*, but also to follow the *Sunnah* of the Messenger (e).

وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ
كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ
وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ﴿١٣﴾

"**The same religion has He established for you as that which He enjoined on Noah - the like of which We have revealed to you** (O Muhammad) **- and which He prescribed for Abraham, and Moses, and Jesus; that you should establish the Religion,** (acting upon what is prescribed)**, and not split into sects with regard to it. Intolerable is it to the polytheists that you call them to** (sincerely worship Allaah alone and reject worship of all else besides Him)**. Allaah chooses for His Religion whomever He pleases, and He guides those who turn to Him in repentance and obedience.**" [42:13]

Salafism is a Precise and Divinely Revealed Methodology

Following the way of the *Salaf* is the way which has been legislated in the *Qur'aan* and *Sunnah*. The Prophet (e) said to his daughter Faatimah (z): *"Indeed, I am for you a blessed **Salaf**."*[134]

When asked about which was the correct and acceptable way of understanding Islaam, the Prophet (e) replied by saying: *"That which I and my Companions are upon."*[135]

Similarly, Allaah says in the *Qur'aan* that He is pleased with the Companions "**and also those who follow them exactly** (in faith)**.**" [9:100]

As such, He said regarding the Prophet (e) and his Companions:

﴿ فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهۡتَدَواْۖ ﴾

"**So if they believe as you** (i.e. the *Salaf*) **believe, they are indeed rightly guided.**" [2:137]

All of the orthodox scholars of Islaam followed the way of the *Salaf* in understanding religion. Early scholars such as Imaam al-Awzaa'ee, who died 157 years after the Prophet's (e) emigration to Madeenah, said: "Be patient upon the *Sunnah*, and stop where the people stopped, and say what they said, and refrain from what they refrained from, and follow the path of your righteous ***Salaf***; for verily, sufficient for you is what was sufficient for them."[136]

Today, one of the famous *Sunnee* schools of jurisprudence is named after a scholar named Aboo Haneefah (d. 159H). Millions of Muslims all over the world ascribe themselves to his school of

[134] Related by al-Bukhaaree (no. 2652).

[135] Authenticated by al-Albaanee in *Saheeh Sunan at-Tirmidhee* (3/54).

[136] Related by Ismaa'eel Ibnul-Fadl in *al-Hujjah* (6/A-B).

jurisprudence; those who the media would term "mainstream" Muslims. Regarding adherence to the *Salafee* methodology, he said, "Adhere to the narrations and way of the ***Salaf***, and beware of newly invented matters (in religion), for all of it is innovation."[137]

The orthodox scholars who came after these early generations also followed the understanding of the *Salaf* in religious matters. Imaam adh-Dhahabee (d. 748H) said: "It is authentically related from ad-Daaraqutnee (d. 385H) that he said: "There is nothing more despised by me than *'ilmul-kalaam* (innovated speech and rhetoric)." I (adh-Dhahabee) say: The man never entered into *'ilmul-kalaam*, nor did he enter into argumentation (i.e. philosophy);[138] he did not delve into that. Rather, he was ***Salafee*** (a follower of the *Salaf*)."[139]

The present day scholars who stick to the mainstream understanding of Islaam also ascribe themselves to the way of the *Salaf*. Shaykh Saalih al-Fawzaan is considered to be one of the most knowledgeable of scholars still alive today. Regarding *Salafiyyah* (Salafism), he made the following remark: "It is not a party from amongst the various parties; those which are called "parties" today... Hence ***Salafiyyah*** is a group of people who are upon the way of the ***Salaf***, upon what the Messenger (e) and his Companions were upon; and it is not a party from amongst the contemporary groups present today."[140]

The media claim that "Wahhabis believe that all those who don't follow their form of Islam are heathens"[141] is a tall tale. *Salafees* believe that those Muslims who do not follow the understanding of the *Salaf* are not adhering to these and other clear texts. As such, they do not fall under the above-mentioned verse as being "**rightly guided.**" [2:137] *Salafees* distinguish between those who fall into religious innovation and those who fall into disbelief.

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[137] Related by as-Suyootee in *Sawnul-Mantaq wal-Kalaam* (p. 32).

[138] This statement does not come from the standpoint of being narrow-minded. On the contrary, any open minded individual will research the authenticity of any claim that something constitutes revelation from the Creator. If this claim is found to be true and its texts require the person to submit to its decrees, it would not be from wisdom to then proceed to search for contradicting knowledge that leads to uncertainty. Most philosophers would not try to claim that philosophy leads to certain knowledge. For that reason, you will find some philosophers looking at objects and discussing whether or not they are actually in existence.

Philosophizing and leaving the texts and understanding of the *Salaf* is what leads groups like *al-Qaa'idah* to establish new methodologies in religion. Consequently, conjecture is something which is censured in Islaam.

﴿ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ
وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾ ﴾

"They follow nothing but conjecture; and verily, conjecture avails nothing against the truth." [53:28]

[139] *Siyar A'laamun-Nubalaa'* (16/457).

[140] Refer to the cassette, "*at-Tahdheer min al-Bid'ah*" second cassette, delivered as a lecture in Hawtah Sadeer (Saudi Arabia), 1416H.

[141] Saudi Time Bomb? Analysis: Wahhabism, *PBS Frontline* (Nov. 15, 2001).

When considering the proofs which are contained within the *Qur'aan* and *Sunnah* and the statements of all the orthodox scholars of Islaam from the earliest generations to the present time, it becomes obvious that it is a great blunder for the media to refer to Salafism as being a new movement called "Wahhaabism" which came about only two centuries ago during the time of Muhammad Ibn 'Abdul-Wahhaab (d. 1207H).

﴿ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ﴾

"So after the truth, what else can there be, save error?" [10:32]

Misconception: Mankind Must Continually Seek to Change Religion

On October 26, 2001, *The Guardian*'s John Hooper and Brian Whitaker wrote an article entitled "Salafee views unite terror suspects: The Binding Tie." Hooper and Whitaker commented that the *Salafees* "seek to revert to an ancient and "pure" form of Islam."[142] This is a common remark which can be found in most media circles. In his New Yok Times' article, Neil MacFarquhar falsely attempts to link Usaamah bin Laadin with "Wahhaabism." He refers to "Wahhaabism" as being a "particularly austere and conservative brand of Islam."[143]

To this, it is said, "Is not Islaam a conservative religion by nature?" People today speak of something called "Islaamic fundamentalism," and mean by that those who hold on to extreme views and beliefs and respond to trying circumstances in unacceptable ways. But the truth be known, Islaam teaches that there were fundamentals which all of the Prophets and their original followers from all of the eras were commanded to adhere to. Islaam teaches that their God was One and the same, and consequently, their religion was one and the same, differing only in minor matters of regulations which varied from Prophet to Prophet, in place to place, according to the wisdom of the One who legislated these religious matters. All of them were commanded to stick to certain fundamentals.

Likewise, it has also been repeatedly stated in the media that *Salafees* adhere to "a puritanical faith that rejects change."[144] The accusation levelled at the *Salafees* is that, "throughout its history, the Wahhabis have fiercely opposed anything they viewed as bida, an Arabic word, usually muttered like a curse, for any change or modernization that deviates from the fundamental teachings of the Koran."[145]

One subject that orientalist scholars have trouble in understanding and accepting is the concept of *bid'ah* (religious innovation).[146] MacFarquhar imitates the orientalists when he states that "the

[142] John Hooper and Brian Whitaker, Salafee views unite terror suspects: The Binding Tie, *The Guardian*, October 26, 2001.

[143] Neil MacFarquhar, "Bin Laden Adheres to Austere Form of Islam" *NYT,* October 7, 2001.

[144] Ron Kampeas, "Fundamentalist Wahhabism Comes to U.S." *Washington Post*, December 10, 2001.

[145] Neil MacFarquhar, "Bin Laden Adheres to Austere Form of Islam" *NYT* October 7, 2001.

[146] *Bid'ah* has been defined as being, "A newly invented way (in beliefs and actions) in the religion, in imitation of the *Sharee'ah*, by which nearness to Allaah is sought, not being supported by any authentic proof, neither in its foundations nor in the manner in which it is performed." Refer to *al-I'tisaam* (1/231) of ash-Shaatibee.

Wahhabis have fiercely opposed anything they viewed as bida [religious innovation]," essentially limiting this subject to being a "*Wahhaabee*" phenomenon. However, it is the Prophet Muhammad (e) himself who warned his Nation about the evils of innovating in religious matters, wherein he said, "*Whoever invents in this matter of ours what is not from it will have it rejected.*"[147] And in another narration, "*Whoever performs an action which is not in accordance with our affair (i.e. religion) will have it rejected.*"[148]

Likewise, the Prophet (e) clearly censured leaving the guidance of the already set *sharee'ah* and innovating new things into it, when he used to repeat the following during his religious sermons, "*And beware of newly invented matters (in religion), for every bid'ah is misguidance.*"[149] Would MacFarquhar be brave enough to claim that the final Prophet sent to mankind was a "*Wahhaabee*"?!

In Islaam, religious actions are only accepted if they fulfill two conditions. Firstly, they have to be done with true sincerity for Allaah alone, not seeking to acquire anything except His pleasure by doing them. For example, if somebody performs his prayers so that others may marvel at him, his prayer will be rejected. Secondly, the above mentioned *ahaadeeth* clearly demonstrate that after the sending of the Final Messenger (e), Allaah will not accept the prayer of somebody who tries to pray in a different way than that of this appointed Messenger (e).[150] Had it been otherwise, there would have been no point in revealing a religion to mankind, as they could have just invented a religion as they went along!

A Complete and Conclusive Way From the Creator

For that reason, Islaam contains factors which impede people from leaving the divinely legislated way of worshipping Allaah which has been revealed, wherein the finality of His revelation is sealed forever. Referring to this principle, Imaam Maalik (d. 179H), the great early scholar, said: "Whosoever introduces into Islaam a (religious) innovation, and holds it to be something good, has indeed alleged that Muhammad (e) has betrayed his message. Read the saying of Allaah – the Blessed, the Most High:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

"This day I have perfected your Religion for you, completed My favour upon you, and have chosen for you Islaam as your Religion." [5:3]

[147] Related by al-Bukhaaree (no. 2697).

[148] Related by Muslim (no. 4468).

[149] Authenticated by al-Albaanee in *Saheeh Ibn Maajah* (no. 42).

[150] **Note**: No human being will be held accountable for their actions on the Day of Judgment if they were truly ignorant and had no way of finding out about what their Lord had decreed for them.

So that which was not part of the religion at that time, cannot be part of the religion today. And the last part of this Nation cannot be rectified, except by that which rectified its first part."[151]

Imaam Maalik (d.179H) came from the earliest of generations after the death of the Prophet (e), and to this day, one of the famous *Sunnee* schools of jurisprudence is also named after him. Millions of Muslims all over the world ascribe themselves to his school of jurisprudence; those who the media would term "mainstream" Muslims. Would it be reasonable for MacFarquhar to say that Imaam Maalik was also a "*Wahhaabee*," only because, as he claims, "...Wahhabis have fiercely opposed anything they viewed as bida, an Arabic word, usually muttered like a curse, for any change or modernization that deviates from the fundamental teachings of the Koran"?[152]

The verse that Imaam Maalik mentioned clearly shows that the religion has been completed and is in no need of addition or deletion, because the One who is capable of perfecting a religion has completed this great favour upon mankind. Accordingly, the Prophet (e) said, *"There is nothing that brings one closer to Paradise and distances one from the Fire, except that it has been clarified for you."*[153]

Speaking about the comprehensive guidance found within the legislation of the *Sunnah*,[154] Allaah says:

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[151] Related by al-Qaadee 'Iyaad in *ash-Shifaa'* (2/676).

[152] Neil MacFarquhar, "Bin Laden Adheres to Austere Form of Islam" *NYT,* October 7, 2001.

[153] Authenticated by Shaykh Ahmad Shaakir in his checking of Imaam ash-Shaafi'ee's *ar-Risaalah* (p. 93).

[154] The importance of following the *Sunnah* of the Prophet Muhammad (e) can be appreciated when examining the present-day circumstances of the past Nations from amongst the People of the Book. Muslims are commanded to make ablution (ceremonial washing) before they pray, just as the former Nations were too. With time, these Nations left the *Sunnah* of their Messengers, and consequently, they have lost this and other forms of worship:

"And he set the laver between the tent of the meeting and the altar, and put water in it for washing, with which Moses and Aaron and his sons washed their hands and their feet...as the Lord commanded Moses." (Exodus 40:30-31)

Muslims bow, kneel, and prostrate in their prayer, just as the former Prophets had.

"When Abram was ninety-nine years old the Lord appeared to Abram, and said to him, 'I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will multiply you exceedingly.' Then Abram fell on his face." (Genesis 17:1-3)

"And Moses and Aaron went into the tent of meeting; and when they came out they blessed the people, and the glory of the Lord appeared to all the people. And fire came forth from before the Lord and consumed the burnt offering and the fat upon the altar; and when all the people saw it, they shouted, and fell on their faces." (Leviticus 9:23-24)

"Then Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshiping the Lord." (2Chronicals 20:18.8)

"O come, let us worship and bow down: let us kneel before the Lord our maker." (Psalms 95:6)

"And Joshua fell on his face to the earth, and did worship." (Joshua 5:14)

"And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." (I Kings 18:42)

"... and they [Moses and Aaron] fell upon their faces: and the glory of the Lord appeared upon them." (Numbers 20:6)

Most present-day Jews and Christians today find the act of prostrating to be foreign and even contemptible, even though their Prophets and their true followers worshipped Allaah in this manner. However, for Muslims, =

﴿ وَإِن تُطِيعُوهُ تَهۡتَدُواْ ﴾

"**So if you obey him** (i.e. the Prophet)**, you will be guided.**" [24:54]

MacFarquhar might have been delighted that he could find the likes of Yahya Sadowski, a political science professor at the American University of Beirut who was willing to agree with his precepts regarding "Wahhaabism." MacFarquhar quotes the Arab political scientist as having said, "They believe that Islam is a total system, that it has an answer for every question… They believe there is a kind of blueprint that you can write out. It is all in the Koran." It is as if he has never seen the saying of Allaah, the Mighty, the Majestic:

﴿ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَـٰبَ تِبۡيَـٰنً۬ا لِّكُلِّ شَىۡءٍ۬ وَهُدً۬ى
وَرَحۡمَةً۬ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ﴾

"**And We have revealed to you a Book explaining everything; as guidance, mercy, and glad tidings to those who submit** (as Muslims)**.**" [16:89]

MacFarquhar claims that because of their adhering to the clear prohibitions of innovating in religious matters, the *Salafees* are fiercely opposed to "modernization that deviates from the fundamental teachings of the Koran." It should be noted that the changes that Muslims are commanded to oppose "fiercely" are not changes that deal with worldly matters such as science and technology, but rather, with matters pertaining to religion. Perhaps MacFarquhar might do well not to approach this subject from the perspective of Christian history, as the Islaamic Nation has not experienced the same clash between science and religion as Christian civilization has. In fact, while Christian Europe was experiencing its "dark ages," Islaamic civilization was flourishing with its scientific progress, so much so that many of the sciences which the West has now excelled in are due in part to the breakthroughs of Arab and Muslim scientists.[155] Therefore, Islaam in its entirety

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prostrating before Allaah is the pinnacle of servitude to him, because it shows that the Muslim has submitted him or herself completely to the Creator, which is the essence of Islaam. The New Testament states that Jesus prostrated and submitted himself to God: "And he went a little further and fell *on his face* and prayed, saying, 'O my Father, if it be possible, let this cup pass from me. Nevertheless, *not as I will, but as you will.*'" (Matthew 26:39)

[155] After explaining that Muslims are "commanded by the Koran to seek knowledge and read nature for signs of the Creator," Dennis Overbye, The New York Times' science columnist, had the following to say: "Muslims created a society that in the Middle Ages was the scientific center of the world. The Arabic language was synonymous with learning and science for 500 hundred (sic) years, a golden age that can count among its credits the precursors to modern universities, algebra, the names of the stars and even the notion of science as an empirical inquiry.

'Nothing in Europe could hold a candle to what was going on in the Islamic world until about 1600,' said Dr. Jamil Ragep, a professor of the history of science at the University of Oklahoma.

It was the infusion of this knowledge into Western Europe, historians say, that fueled the Renaissance and the scientific revolution."

Overbye quotes Dr. David King, a historian of science at Johann Wolfgang Goethe University in Frankfurt, as saying: "Why did Muslim science decline?" he said. "That's a very Western question. It flourished for a thousand years - no civilization on Earth has flourished that long in that way."

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is a moral system which can exist universally in any era and any place, and the prohibition of innovating lies only in religious matters, not in matters pertaining to science and technology.

Regarding the innovations of the *al-Qaa'idah* Qutbists, the various sects which reject or distort Allaah's Names and Attributes, and those who seek new ways in worship and belief, can it be said that this multitude of contradicting ways are all ordained ways that are acceptable to Allaah? In Islaam, this is not considered to be a rationally acceptable matter, because it is Allaah alone who possesses the right to establish a religion:

﴿ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ﴿٢١﴾ ﴾

"Or do they have partners that legislate a religion which Allaah has not given any permission for?" [42:21]

This verse questions whether those who have taken it upon themselves to make up their own religion, while claiming to be following the religion which was sent down to them from the heavens above, actually had any permission to do so. In other words, is it reasonable for us to claim that we believe in Allaah's revelation, yet at the same time believe that we are able to change His religion from its right place by making things up as we go along?

The belief that mankind should continually change their rites of worship as well as their moral and religious beliefs is indeed a perplexing mystery. Since most of those who adhere to this belief claim to believe in the existence of God,[156] they do not usually deny that Allaah created everything and actively administrates the affairs of the universe in a most incredible and wise manner. At the same time, they deny that He has the right to interfere with our moral and religious affairs, and that mankind should instead be the one to seek "ways of solving human problems **based on reason rather than on faith in God.**"[157]

In short, they submit to the fact that Allaah is the sole Creator, Sustainer and brilliant Planner, yet they cannot submit to the fact that He can also decree a way for us in our lives and worship which

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Regarding the decline of the Islaamic golden age of scientific discovery, Overbye said: "Humiliating encounters with Western colonial powers in the 19th century produced a hunger for Western science and technology, or at least the economic and military power they could produce, scholars say. Reformers bent on modernizing Eastern educational systems to include Western science could argue that Muslims would only be reclaiming their own, since the West had inherited science from the Islamic world to begin with." (How Islam Won, and Lost, the Lead in Science, Dennis Overbye, *The New York Times*, October 30, 2001.)

[156] Many people say, "I believe in God." However, the practical reality of what they truly mean by this statement is, "I believe in (the existence of) God."

[157] Humanism has been defined as: "A system of beliefs that concentrates on common human needs and seeks ways of solving human problems **based on reason rather than on faith in God.**" (Oxford Advanced Learner's Dictionary, Oxford University Press, Walton Street, Oxford, 1995, p. 582.) **Note**: This ideology has materialized due to the West's clash with Christianity. Since present day Christianity differs from the original religion of the Messiah (u), much of it is not agreeable to sound reason. Consequently, secularists and humanists feel that having true faith in God necessitates contradicting reason. This concept is foreign to the religion of Islaam and its civilization's history. In actuality, sound reasoning can only lead one to belief and certainty in the existence of God and then the inescapable conclusion that nothing and nobody else is worthy of being worshipped and served.

should be carefully adhered to!! Therefore, the arguments of those who criticize this creed will be ignored unless they have a viable explanation for accepting Allaah's Universal Will within His creation, but at the same time, rejecting His Legislative Will which is contained within His revelation. Is it not He alone who has the right to decree for us a way in which He should be worshipped and served, or is it mankind who knows better how this should be done?!

﴿ قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ

وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ ﴾

"**Say** (to them, O Muhammad)**: 'Do you inform Allaah about your religion while He knows all that is in the heavens and all that is in the earth?' And of all things, He has full knowledge.**" [49:16]

The Call for the Unification of Religions

Misconception: *Salafees* Have Created Their Own Understanding Regarding the Present Day People of the Book

It is often stated that the beliefs of the *Salafees* differ from those of "mainstream" Muslims because they do not regard the present day People of the Book[158] to be brothers in the monotheistic faith of Abraham. Furthermore, it is said that "mainstream" Islaam, contrary to the beliefs of the "*Wahhaabees,*" holds that the People of the Book do not have to believe in the messengership of Muhammad (e), because there are three divinely revealed religions; Judaism, Christianity and Islaam, any of which can be followed.

In an article dated December 1, 2001, the Russian Journal ran an article by Alexander Ignatenko which purports that the "*Wahhaabees*" set up "postulates" (i.e. claims, hypotheses) and then proceed to seek out their proofs from the Islaamic texts after having formed them, as opposed to seeking out the proofs from the Islaamic texts before forming rulings on matters of religion. The article claims that "the postulates of the Quran and Sunnah that don't agree with the ideas given in Wahhabi literature are just ignored as if they don't exist. As a result, Wahhabi teaching attributes great importance to the concept of infidelity, Jews and Christians being reckoned among the infidels. But none of the Russian translations of Wahhabi texts that ground the infidelity of Jews and Christians include the following quotation from the Quran: *"Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve"* (The Quran, 2:62)."

The Pot Calling the Kettle Black: Misinterpreting Verses of the *Qur'aan*

The contention that *Salafees* firstly set up postulates and then set out to prove them is incorrect, because the writer has committed the exact same error that he accuses the *Salafees* of committing. It is Ignatenko himself who has started with a "postulate" and then sought to prove its correctness by using a text from the *Qur'aan*. Specifically, Ignatenko creates a postulate that "mainstream" Islaam considers the present-day People of the Book to be Believers. He asserts that it is the "heretic(al) movement"[159] of "Wahhaabism" that has come up with a new and innovated understanding with regard to the correctness of the beliefs of the present-day People of the Book.

The methodology of those who follow the way of the *Salaf* is to affirm all of the texts that are found within the *Qur'aan* and the *Sunnah*, and not to use one text and hold on to it while disregarding other texts which cover the same subject matter. Instead, the followers of the *Salaf* use all of the texts which might refer to a specific subject, seeking to harmonize them as opposed to setting one text against another. Furthermore, they refer to the narrations of the Prophet (e) and his Companions which explain the meaning of the relevant verses or *ahaadeeth* (prophetic narrations).

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[158] Jews and Christians

[159] Alexander Ignatenko, Ordinary Wahhabism, A Heretic Movement in Islam *The Russian Journal*, December 1, 2001.

Had Ignatenko, the writer of "Ordinary Wahhabism, A Heretic Movement in Islaam" actually taken the time to refer to the classical books of *Tafseer*,[160] the article would have sourced the following narration from the scholarly Companion, Ibn 'Abbaas (t), as quoted in Ibn Katheer's *Tafseer*:

"'Alee Ibn Abee Talhah narrated that Ibn 'Abbaas said regarding the verse:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ
مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ ﴾

"Verily, those who believe, and those who are Jews and Christians, and Sabians; whoever believes in Allaah and the Last Day..."

"After (the revelation of) this (verse), Allaah sent down the verse:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ
وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter, he will be one of the losers." [3:85]

With respect to Ibn 'Abbaas' statement, Ibn Katheer (d.774H), the classical *Mufassir* (explainer of the *Qur'aan*) said, "And that which Ibn 'Abbaas (t) said is a notification that after (Muhammad's) being sent, no way or action will be accepted by Allaah, except that which is in accordance with the legislation of Muhammad (e). As for before that, whoever followed the Messenger of his (respective) time, then he was upon Guidance, the (correct) Way and Salvation.

So when Allaah sent Muhammad (e) as a seal of the Prophets and Messengers to the sons of Adam, it became absolutely obligatory for them to believe in him in that which he had informed (mankind about), and to obey him in that which he had commanded (mankind with), and to leave off that which he had forbidden.

These people are the Believers in truth. And the Nation of Muhammad (e) has been referred to as Believers due to their abundance of *eemaan* (true faith), their strength of *yaqeen* (certainty), and their belief in all of the Prophets of the past and in the unseen events of the future (which they have been informed about)."[161]

[160] The books which compiled other verses, *ahaadeeth* and statements of the Companions in explaining the *Qur'aan.*

[161] Ibn Katheer, *Tafseerul-Qur'aanil-'Adheem*, (p. 107), explanation for [2:63].

Ibn 'Abbaas was considered to be of the most learned of Companions, and his specialization was in explaining the meanings of the verses of the *Qur'aan*. For this reason, he was nicknamed "*Tarjumaanul-Qur'aan*" (Interpreter of the *Qur'aan*). It has also been authentically related that the Prophet (e) prayed for him, saying, "*O Allaah, teach him the Book,*"[162] and in another narration, "*O Allaah, teach him al-Hikmah,*"[163] which means the understanding of the *Qur'aan*.

The *Qur'aan* was sent down in stages, and consequently, some verses abrogated others, such as the verses which gradually prohibited intoxicants. Likewise, Ibn 'Abbaas explained that the first of the two verses dealing with the People of the Book was abrogated by the second. This was the understanding of Muhammad (e) which he passed on to Ibn 'Abbaas, which was accepted by all of the orthodox scholars of Islaam until this day. Can Alexander Ignatenko really claim that Muhammad, his Companions and the whole Muslim Nation up until today were all followers of a "heretic(al) movement"[164] called "Wahhaabism"?!

The Orthodox Belief Regarding the People of the Book

The orthodox Islaamic belief concerning the People of the Book maintains that during the time between the coming of Jesus (u) and Muhammad (e), whoever believed in the messengership and message of Jesus was considered to be from amongst the Believers of the Nation of Jesus (u). Likewise, whoever came before the time of Jesus and believed in the messengership and message of the Prophets who had been sent before Jesus (u), were considered to have been from amongst the believing Nations as well. These people:

﴿ فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴾

"**…shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.**" [2:62]

As for the Jews who lived in the time of Jesus (u) and did not aid him in his call, instead rejecting him and the divine message with which he was sent, then Islaam does not consider them to be Believers. This is because it was Allaah alone who had commissioned Jesus to guide and correct the Jews from their mistakes in belief and practice. Thus, whoever helped and believed in his message, was indeed believing in and helping his Lord. Likewise, whoever hindered or disbelieved in his message, was only hindering the will of his Lord and disbelieving in that which He had sent down in the way of revelation.

Likewise is the case for those from amongst the Jews or the Christians who lived during or after the sending of the seal of the Prophets, Muhammad Ibn 'Abdillaah (e).[165] According to the *Qur'aan*

[162] Related by al-Bukhaaree (no. 3756).

[163] *ibid*, (no. 3756).

[164] Alexander Ignatenko, Ordinary Wahhabism, A Heretic Movement in Islam *The Russian Journal*. December 1, 2001.

[165] Allaah said,

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﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ
ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ
مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ ﴾

"Those who follow the Messenger, the Prophet who can neither read nor write, *whom they find written with them in the Torah and the Gospel*. He commands them with *al-Ma'roof* (monotheism and everything Allaah has ordained)**, and forbids them from *al-Munkar*** (disbelief and everything Allaah has forbidden)**; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens** (of Allaah's Covenant) **and from the yokes that are upon them. So those who believe in him, help him, and follow the Light** (the *Qur'aan*) **which has been sent down to him;**

it is they who will be successful." [7:157]

To this day, some texts still exist in the former books of revelation which speak about a Prophet who would come after the time of Jesus (u).

Deuteronomy 18:18 states, "I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him."

This Prophet would have the same characteristics as Moses, and the revelation given to him would be the pure Words of Allaah, as he would only speak unto them with that which He is commanded.

Deuteronomy 18:19 continues, "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This Prophet will speak in the name of the One God. 113 out of the 114 Surahs (chapters) in the *Qur'aan* begin with, ***"In the Name of Allaah, the Most Merciful, the Bestower of Mercy."*** This Biblical verse states that all of mankind will be required to follow the revelation of this Prophet. Allaah said in the *Qur'aan*:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ
وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter, he will be one of the losers." [3:85]

The Gospel according to John also contains some verses which speak about a Prophet who would come after the time of Jesus with an ever-lasting message, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." [John 14:16]

The exact Semitic word that Jesus used for this individual is not contained within the New Testament. The earliest copies of the gospel according to Matthew, Mark, Luke and John are all recorded in Greek, not in any Semitic languages. The Greek word "Paraclete" has been translated as "Comforter," "Consoler," "Helper" and "Advocate."

John 16:8 continues, "He will reprove the world of sin."

Similar to the description given in Deuteronomy 18:18 which states, "and (I) will put my words in his mouth, and he shall speak unto them all that I shall command him," John 16:13 asserts, "For he shall not speak of himself, but whatsoever he shall hear, that shall he speak."

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and *ahaadeeth*, whoever hears of him and his message from amongst the present day Christians and Jews, is obliged to believe in him and the message with which he was sent. As for those who pick and choose which revealed scriptures and which Prophets they wish to believe in based upon nationalism, blind following of ancestors, bigotry or pride, then Islaam does not consider them to be Believers. This matter is addressed very clearly in the *Qur'aan*:

﴿ إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيۡنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ
بِبَعۡضٖ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا ١٥٠ أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ حَقّٗاۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا
١٥١ وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ أُوْلَٰٓئِكَ سَوۡفَ
يُؤۡتِيهِمۡ أُجُورَهُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٥٢ ﴾

"Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers, saying, "We believe in some but reject others," and wish to adopt a way in between; They are in truth Disbelievers. And We have prepared for the Disbelievers a humiliating torment.
And those who believe in Allaah, and in His Messengers,
while making no distinction between them,[166]
We shall give them their rewards.
And Allaah is Ever Oft-Forgiving, Most Merciful." [4:150-152]

The statement, "**They are in truth Disbelievers,**" means that they did not believe in what Allaah had sent down in the way of revelation to mankind, believing only in those Messengers and parts of messages which conformed to their desires. Therefore, they are not considered to be from amongst those who have submitted themselves to Allaah.

This "Paraclete" would be a Prophet that will convey the Words of Allaah, including prophesies about the future: "And he will show you things to come." (John 16:13) Some Christian scholars have attempted to explain that this "Paraclete" is the "Holy Spirit," the third part in the Christian godhead. However, these verses are clearly speaking about a separate entity using the third person. In fact, John 16:14 specifies that this person shall glorify Jesus, "He shall glorify me." The *Qur'aan* and *ahaadeeth* contain glorification of Jesus (u) as a Prophet.

The concept of the Paraclete being a similar but separate entity to Jesus (u) is also referred to amongst Christian theologians. In his commentary of the Gospel according to John, Rudolf Bultmann stated: "The Paraclete is a parallel figure to Jesus himself; and this conclusion is confirmed in the fact that the title is suitable for both. It is clear from 14:16 that the source thought there were sendings of two Paracletes, Jesus and his successor, the one following the other."

Elsewhere, other Christian commentators refer to the unacceptability of the "Paraclete" being the third part of the Christian godhead: "Christian tradition has identified this figure (Paraclete) as the Holy Spirit, but scholars like Spitta, Delafosse, Windisch, Sasse, Bultmann, and Betz have doubted whether this identification is true to the original picture and have suggested that the Paraclete was once an independent salvific figure, later confused with the Holy Spirit." (*The Anchor Bible*, 1970, Volume 29A, p. 1135.)

If the "Paraclete" was an independent prophetic figure that would come after Jesus (u), could it have been other than the Prophet Muhammad (e)?

[166] By believing in some, and disbelieving in others.

Faith in Islaam does not only require that one believe in Allaah, but also in all of His Books and Messengers. Anyone who believes in some but rejects just one; it is as if he has rejected all of the Messengers, because he has belied the origin of the revelation, which is Allaah Himself. About this, the Most High says:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾ ﴾

"**The people of Noah belied the Messengers.**" [26:105]

Muslims believe that the first Messenger sent to mankind was Noah (u).[167] Allaah refers to the people of Noah as having belied all the Messengers in general, even though there were no Messengers who came before him. To belie one means to belie the source of revelation, as well as all of the Prophets and Messengers.

In his book *Jewish History, Jewish Religion*, Professor Israel Shahak, a well-known Jewish historical and religious commentator, makes the following remark about the "scurrilous allegations" made against Jesus within the Talmud:[168] "It must be admitted at the outset that the Talmud and the talmudic literature ... contain very offensive statements and precepts directed specifically against Christianity. For example, in addition to a series of scurrilous allegations against Jesus, the Talmud states that his punishment in hell is to be immersed in boiling excrements..."[169]

Allaah denies the correctness of this belief, and states that the Jews are obliged to believe in the messengership of Jesus. Their rejection of faith in Jesus (u) contradicts true *eemaan* (faith), and consequently, they cannot be considered to be Believers until they accept that Jesus was a chosen and honoured Prophet of God:

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ
وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ ﴾

"**And there is none from amongst the People of the Book, except that they must believe in him** (Jesus) **before his death. And on the Day of Resurrection, he will be a witness against them.**" [4:159]

Allaah describes the following characteristics as being the qualities of the truthful Believers:

[167] In Islaam, a distinction is made between Prophets and Messengers. Messengers are entrusted with a greater responsibility than Prophets since Messengers are sent with a new law. Every Messenger is a Prophet, but not every Prophet is a Messenger. Noah was the first Messenger sent to mankind.

[168] The Talmud is a book of rabbinical writings on Jewish law and tradition.

[169] Israel Shahak, *Jewish History, Jewish Religion*, Pluto Press, London,1994, (p. 20-24, 94).

﴿ الٓمٓ ۝١ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا
رَزَقۡنَٰهُمۡ يُنفِقُونَ ۝٣ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ۝٤
أُوْلَٰٓئِكَ عَلَىٰ هُدٗى
مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ۝٥ ﴾

"Alif-Laam-Meem.[170] This is the Book; in it is guidance sure, without doubt, to those who fear and keep their duty to Allaah. Who believe in the unseen, and establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you (O Muhammad)**, and that which was revealed before you, and have certainty of the Hereafter. They are on true guidance from their Lord, and it is these who will prosper."**
[2:1-5]

It is mentioned in the *Qur'aan* that those "**who believe in what has been revealed to you,** (O Muhammad)**, and that which was revealed before you**" are upon "**right guidance from their Lord**" and "**it is these who will prosper.**" Islaam teaches that anybody who follows another way once knowledge has come to him or her of the Final Revelation - that this way:

﴿ فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ۝٨٥ ﴾

"…will never be accepted of him, and in the Hereafter, he will be one of the losers." [3:85]

There are some from amongst the People of the Book who, when they learn about Islaam and the Final Messenger, research the authenticity of Islaam, the *Qur'aan* and their own scriptures which they had believed in. They come to the conclusion that the source of revelation is one and the same. Therefore, they believe in the former, abrogated scriptures such as the Scriptures of Abraham, the Torah of Moses, the Psalms of David, and the *Injeel* (Evangel or Gospel) of Jesus, as well as the *Qur'aan*:

﴿ وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ۝١٩٩ ﴾

"And there are, certainly, among the People of the Book, those who believe in Allaah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allaah. They do not sell the verses of Allaah for a small price;

[170] The true meaning of these letters that precede some of the chapters in the *Qur'aan* is known only to Allaah.

**for them is a reward with their Lord.
Surely, Allaah is Swift in account.**" [3:199]

They believe in "**that which has been revealed to you,** (O Muhammad), **and in that which has been revealed to them, humbling themselves before Allaah.**" [3:199]

The Final Revelation only confirms that which came before it, while correcting the alterations which less than honest priests, rabbis and scribes had made to the original scriptures with the passing of time:[171]

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾ ﴾

"**Say** (to them, O Muhammad)**: 'O people of the Book! Do not exceed the limits in your religion** (by believing in something) **other than the truth, and do not follow the vain desires of people who went astray before - who mislead many, and themselves strayed from the right path.'**" [5:77]

In the final revelation, Allaah guides the former nations of Jews and Christians away from the darkness of disbelief which had slowly crept into their creeds, to the light of pure monotheism:

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ﴿١٧﴾ ﴾

"**Surely in disbelief are they who say that Allaah is
the Messiah, son of Mary.**" [5:17]

It is not the "*Wahhaabees*" who have termed these beliefs which were introduced after the time of Jesus (u)[172] as being disbelief, but rather, the Creator Himself:

[171] After speaking about the nature of the *Qur'aan*, Kenneth Cragg, the Anglican assistant Bishop of Jerusalem, said the following about the New Testament, "Not so the New Testament… There is condensation and editing; there is choice, reproduction and witness. The Gospels have come through the mind of the Church behind the authors. They represent experience and history." (Kenneth Cragg, *The Call of the Minaret*, (p. 277))

[172] A conflict arose early on in Christian history between the original Jewish Christians (Nazarenes) of Jerusalem, and the gentile followers of Paul (who never actually met Jesus (u)). The gentile followers of Paul amalgamated many of the local beliefs of their countries with the monotheistic message which Jesus had originally taught. With the acceptance of the Pauline Church's religious innovations, the Pauline Trinitarian dogma eventually dominated Christian doctrine. The Graeco-Roman Church declared the Nazarenes to be heretics due to their rejection of Paul's doctrines. However, various theologians and sects continued to oppose the Pauline Trinitarian dogma throughout the early centuries such as the Ebionites, the Monarchiasts, Theodotus, Paul of Samosata, Arius and others. All of these movements were eventually subdued. (Refer to *The New Encyclopaedia Britannica* (vol. 1, pp. 556-7), (vol. 4, p. 344), (vol.8, p. 244) and (vol. 9, p. 208))

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ٧٣ ﴾

"Surely, in disbelief are they who say that Allaah is the third of three (in a Trinity).[173]" [5:73]

Relations With the People of the Book

Regardless of these matters of belief, Allaah orders the final Nation to speak in a respectful manner towards those who had received the scripture before them:

﴿ ۞ وَلَا تُجَٰدِلُوٓاْ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ ۖ
وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا
وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ٤٦ ﴾

"And argue not with the People of the Book, unless it be in (a way) **that is better, except with such of them as do wrong, and say** (to them)**: 'We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted** (as Muslims)**.'"** [29:46]

All of the texts from the *Qur'aan* and the *Sunnah* teach the Muslims to act in the best and most just manner with all non-Muslims, whether it be in times of peace or war:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ
شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ
وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ٨ ﴾

"O you who Believe! Stand out firmly for Allaah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety; and fear and keep your duty to Allaah. Verily, Allaah is

[173] The first official announcement of the deification of Jesus (u) that was considered to be binding upon all Christians was formulated at the Council of Nicea in 325 C.E. The Nicene Creed is an ecumenical creed that is accepted by the Roman Catholic Church, the Eastern Orthodox Church, the Anglican Church, and many other major Protestant churches. The original message of the Messiah (u) was substituted with a creed which attributes lordship to him, something which belongs to Allaah alone. The Nicene Creed reads: "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation."

Well-Acquainted with what you do." [5:8]

The injustice Muslims face today by errant foreign policies is not hidden from anyone. Nevertheless, even though the Muslims are living in trying times, Islaam still commands that the Muslims deal justly with non-Muslims. This is because the Muslim must believe that he or she is following a divine set of laws and principles by which they are guided, as opposed to being bumped around by whatever is deemed to be the latest self-benefit or national-interest. Consequently, the Muslim Nation has been commanded to firstly concern themselves with rectifying their own errors before looking for others to blame and complain about.

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ
إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ ﴾

"O you who believe! Guard your own selves. If you follow right guidance, no harm will come to you from those who are in error. The return of you all is to Allaah, then He will inform you about that which you used to do." [5:105]

Hence, the Muslim Nation is faced with the difficult issue of resolving all of their complex and compounded problems without allowing the enmity and hatred of others to impede them from acting justly. These commands to act justly are found within the texts of Islaam, and this is the belief of the orthodox *Salafees* of yesteryear.[174] The present day *Salafee* scholars, such as the likes of

[174] On August 22, 2001, the Los Angeles Times printed an article called "Terrorism Is at Odds With Islamic Tradition" which stated that "The Islamic juristic tradition…has exhibited unmitigated hostility toward terror as a means of political resistance.

Classical Muslim jurists…were uncompromisingly harsh toward rebels who used what the jurists described as stealth attacks and, as a result, spread terror. Muslim jurists considered terrorist attacks against unsuspecting and defenseless victims as heinous and immoral crimes, and treated the perpetrators as the worst type of criminals. Under the category of crimes of terror, the classical jurists included abductions, poisoning of water wells, arson, attacks against wayfarers and travelers, assaults under the cover of night and rape. For these crimes, regardless of the religious or political convictions of the perpetrators, Muslim jurists demanded the harshest penalties, including death. Most important, Muslim jurists held that the penalties are the same whether the perpetrator or victim is Muslim or non-Muslim. It is because of this tradition that pre-modern terrorists had become so notorious in Islamic history.

Some Islamists today argue that the only effective way of resisting oppression or occupation is through terrorism and, therefore, it has become a necessary evil. But this type of unprincipled and opportunistic logic is not supported by the rigorous classical heritage.

Modern Muslim terrorist groups are more rooted in national liberation ideologies of the 19th and 20th centuries than they are in the Islamic tradition. Although these terrorist groups adopt various theological justifications for their behavior, their ideologies, symbolism, language and organizational structure reflect the influence of the anti-colonial struggle of the developing world. For instance, the groups often use expressions such as hizb (party), tahrir (liberation), taqrir al-masir (self-determination), harakah (movement), al-kawadir al-fa'alah (the active cadres) or harb muqaddasa (holy struggle). These expressions are imported from national liberation struggles against colonialism and did not emerge from the Islamic heritage. In short, modern Muslim terrorism is part of the historical legacy of colonialism and not the legacy of Islamic law. According to the Islamic juristic tradition, terrorists would have no quarter."

the late Muhammad Ibn Saalih al- 'Uthaymeen of *'Unayzah*, Saudi Arabia, also affirm this orthodox belief. Prior to his passing away, this great mainstay of the Muslim Nation gave some advice to a *Salafee* community in the British city of Birmingham,[175] via tele-link from Saudi Arabia. Speaking about several different topics, he had the following advice for the *Salafee* youth of Great Britain regarding interaction between Muslims and non-Muslims:

Salafees Reject Treacherous Behaviour

"...Likewise I invite you to have respect for those people who have the right that they should be respected,[176] from those between you and whom there is an agreement. For the land in which you are living is such that there is an agreement between you and them. If this were not the case, they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the Hypocrites, and it is not from the way of the Believers.

And know that it is authentically reported from the Prophet that he said, "*Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise.*"[177]

Do not be deceived by the sayings of the foolish people who say, 'Those people are not Muslims, so their wealth is lawful for us.' For by Allaah - this is a lie; a lie about Allaah's Religion, and a lie that Islaamic societies (hold this to be true).

So we may not say that it is lawful to be treacherous towards people whom we have an agreement with. O my brothers. O youth. O Muslims. Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allaah - the Most High - has commanded truthfulness - in the saying of Allaah - the Most High:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِينَ ﴿١١٩﴾ ﴾

"O you who believe - fear and keep your duty to Allaah,

[175] They are: Salafi Publications. This centre has been at the forefront of clarifying the *Salafee* methodology to English speakers. They can be contacted through their website at www.salafipublications.com.

[176] Regarding relations with non-Muslims, Allaah said:

﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَـٰرِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ ﴾

"Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.
Verily, Allaah loves those who are just." [60:8]

[177] Related by al-Bukhaaree (no. 3166).

and be with the truthful." [9:119]

And the Prophet encouraged truthfulness and said, "*Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful, until he will be written down with Allaah as a truthful person.*"

And he warned against falsehood, and said, "*Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire.*[178] *And a person will continue lying and striving to lie until he is written down with Allaah as a great liar.*"[179]

O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that by your actions, you will be inviters to the religion of Islaam - in reality. And indeed, how many people first entered into Islaam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings."[180]

These are the words and teachings of the orthodox scholars of Islaam who stringently adhere to the way of the Prophet (e) and his Companions. This is an example of how they advise the Muslim Nation to deal amongst themselves and with others.

However, if a person from amongst the People of the Book wishes to find fault in the creed of Islaam, we are instructed to say the like of the following verse:

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ
فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

"**Say** (to them, O Muhammad)**, "O People of the Book: Let us come to a word that is just between us and you; that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah.**[181]
Then if they turn away, say:

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[178] Anas Ibn Maalik reported that the Prophet (e) said: "*On the Day of Resurrection, a person from the people of the Fire who enjoyed the worldy life most will be brought and dipped in the Fire once. Then he will be asked: 'O Son of Adam, did you ever see any goodness? Did you ever experience any enjoyment?' He will reply, 'By Allaah no, I never experienced any enjoyment, my Lord.'*

A person from the people of Paradise who suffered most in the world will be brought and dipped into Paradise once. He will then be asked: 'O Son of Adam, did you ever see any suffering? Did you ever experience any hardship?' He will reply: 'By Allaah, no my Lord, I never experienced any suffering, neither did I see any hardship.'" (Reported by Muslim (no. 2807))

[179] Authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 4071).

[180] Shaykh al-'Uthaymeen on Interacting With non-Muslims in Western Countries, Tele-link (28th July 2000, Birmingham UK); Article ID : LSC010001 (www.salafipublications.com).

[181] By believing in and obeying religious and state leaders who take it upon themselves to legislate a new religion, as if they themselves were the Lord of the worlds. They declare forbidden things to be permissible, and permissible things to be forbidden, while directing people to believe in false things.

'Bear witness that we are of those who submit themselves (to Allaah)**.'"**[182] [3:64]

Allaah does not order the Muslims to try to unify the religions by creating a religious cocktail. Instead, He orders the Muslims to calmly, politely and firmly appeal to the rational intellect of any individual who engages him in a discussion. Failing this, He commands the Muslim to remain firmly upon the belief which he or she holds, and to clarify the essence of Islaam in a final statement, **"Then if they turn away, say: 'Bear witness that we are of those who submit themselves** (to Allaah)**.'"**

Salafees do Not Hold Fringe Beliefs

After considering the Qur'aanic perspective of these issues, the error of the notion that "Wahhabi teaching attributes great importance to the concept of infidelity, Jews and Christians being reckoned among the infidels" becomes evident. It is made to seem as if the "*Wahhaabees*" were holding on to some fringe and radical belief regarding the People of the Book that goes contrary to Islaamic belief. In fact, the vast majority of people who live in the Islaamic lands understand this fundamental aspect of Islaamic belief, whereas this new-fangled Masonic belief of unifying the three "Abrahamic faiths" is only held by the ultra-modernists, who themselves only constitute a fringe part of the Muslim Nation. The ultra-modernists are apologists who seek to alter and consequently misrepresent Islaam, hoping to gain the approval of those who oppose the way of Islaam. They are the other side of the extremist sword, and are just as dangerous to the well being of the Muslim Nation as the other types of extremists are.

A case in point is the speech of Atif Harden, the Executive Director of the American Muslim Council (AMC), who spoke before a U.S. House sub-committee on National Security, International Affairs and Criminal Justice. He said: "I am weary of hearing and seeing Islam and Muslims portrayed as foreign and different. We are cousins of Jews and Christians. We worship the same God, follow the teachings of the same Prophets, and believe in the same books. *We are all followers of Abraham.*"[183]

The Truth is Not Always in Conformity With Our Desires

Although this statement might sound appealing to some, it is not something which has any basis in any of the heavenly revealed scriptures. On the contrary, the Way of Allaah has always been to differentiate between His servants by testing them, not to collect groups of people together upon meaninglessness dogma.

﴿ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ

[182] Those who submit themselves (to Allaah) are termed Muslims in Arabic. Hence, the verse reads: **"Then if they turn away, say: 'Bear witness that we are Muslims.'"**

[183] *The Saudi Gazette*, October 15, 1998, (p. 9).

وَيَهْدِي مَن يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

"And had Allaah willed, He could have made you all one nation, but He sends astray whom He wills,[184] and guides whom He wills. And you shall certainly be called to account for what you used to do." [16:93]

The One True God Would Only Send Down One Religion

It is not possible to find any source for the words 'Judaism' or 'Christianity' in what has come to be known today as the Old and New Testaments. Nowhere does the Bible invite people to accept the religion of 'Judaism' or 'Christianity'.

﴿ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً
عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ ﴾

"Or say you that Abraham, Ishmael, Isaac, Jacob and the twelve sons of Jacob were Jews or Christians? Say (to them, O Muhammad)**: "Do you know better or does Allaah?"
And who is more unjust than he who conceals
the testimony he has received from Allaah?
And Allaah is not unaware of what you do."** [2:140]

It is not possible to deem Prophets such as Noah, Abraham,[185] Ishmael, Isaac, and Jacob to have been Jews and Christians. This is because linguistically, the word Judaism originates from the word Judah, and Judah came after the time of the aforementioned Prophets. Additionally, the word Christianity came about well after the coming of Jesus, as did most of the religious dogma of Christianity. Furthermore, for anybody who does believe that God sent down a religion to be followed, it does not make logical sense to believe that He sent down three different religions with three different names.

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[184] Allaah only sends astray those who turn away from His Signs, intentionally choosing another way than His Path.

[185] Allaah said:

﴿ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ ﴾

"Abraham was neither a Jew nor a Christian, but he was *Haneefan Musliman* (an upright Monotheist who submitted himself to Allaah), and he was not of those who associated partners with Allaah in worship." [3:67]

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ
وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ٦٥ ﴾

"O People of the Book! Why do you dispute about Abraham, while the Torah and the Gospel were not revealed until after him? Have you then no sense?" [3:65]

The Name of This One Universal Religion

The termination of revelation occurred when the final Prophet was sent to mankind. With this sealing of the message came the clarification of the name of this one, united religion of *Tawheed* that all of the Messengers had been sent with. This name denotes a meaning of depth which goes far beyond the limitations of people, places or tribes:

﴿ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي
وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ ٣ ﴾

"This day have I perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion." [5:3]

This was the religion of Abraham:

﴿ وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
١٣٠ إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ
قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ١٣١ ﴾

"And who turns away from the religion of Abraham except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter, he will be among the righteous. (Remember) **when His Lord said to him, *Aslim*** (submit)**![186] He said: I have submitted myself** (as a Muslim) **to the Lord of the Worlds."** [2:130-132]

This was also the religion of Joseph and all the Prophets:[187]

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[186] *Aslim* is the command from the Arabic verb *aslama*, and the word Islaam and Muslim all stem from this verb of submitting or surrendering oneself to something greater.

[187] All of the Prophets and their true followers submitted themselves to Allaah, including Jesus, as is reported in the New Testament: "And he went a little further and *fell on his face and prayed*, saying, 'O my Father, if it be possible, let this cup pass from me. Nevertheless, *not as I will but as you will*.'" (Matthew 26:39)

﴿ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ﴾

"**...Take my soul *Musliman*** (as one submitting to You)**, and admit me amongst the righteous.**" [12:101]

Therefore, it is evident that Islaam does not allow its adherents to compromise in such fundamental beliefs as conviction in the Oneness of Allaah and the oneness of His universal religion. It also commands those who adhere to this way to follow the rules and principles of justice and integrity which are set out in this religion when dealing with themselves and others. This is the belief of the present day *Salafees*, and it happens to be the belief of the great majority of Muslims today as well. It is not the belief of a fringe group of Muslims called the "*Wahhaabees,*" as the likes of Alexander Ignatenko claim.

﴿ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾
وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾ ﴾

"**Say** (to them, O Muhammad)**, 'Believe in it** (the *Qur'aan*) **or do not believe (in it). Verily, those who were given knowledge before it,**[188] **when it is recited to them, they fall upon their faces in humble prostration, and they say, "How perfect is our Lord! Truly, the promise of our Lord will be fulfilled." They fall upon their faces weeping, and it adds to their humility.**" [17:107-109]

[188] The Jews and Christians who accepted Islaam

The International Scapegoat

Diverting the People From the Call of the Messengers

The word "Wahhaabism" has become an often-used utterance used today for those who wish to stick closely to the sources of revelation. This slander is used as a way to divert the people from the call of Allaah's Messengers. The call of the Messengers was to unite their followers under one banner of following pure *Tawheed,* while following the way of the Messenger sent to them.

However, this is not the situation that we live in today. Many Muslims are ignorant about essential tenets of *Tawheed* and cannot distinguish between the religious innovations and superstitions that they have found their forefathers practicing, and the pure *Sunnah* of the Final Messenger, (e). Others believe that one can be a Muslim by name only and still be considered to be rightly guided. Others believe that Islaam can only be aided by overthrowing unjust governments and by creating a pandemic of mass hysteria amongst the people. All of these different types of people are being aided by those who wish to witness the demise of Islaam, from a wide variety of channels, whether they realize it or not.[189]

[189] In a January 18, 2002 article, *The Executive Intelligence Review*'s Dean Andromidas spoke about Israel's instrumental role in establishing Hamas, and its ongoing control of that organization. Andromidas quoted Daniel Kurtzer, the U.S. Ambassador to Israel, admitting to the fact "that the growth of the Islamic movement in the Palestinian territories in recent decades – "with the tacit support of Israel" - was "not totally unrelated" to the emergence of Hamas and Islamic Jihad and their terrorist attacks against Israel."

In an interview with the Dec. 11 Italian daily *Corriere della Sera*, PLO head Yassir Arafat said, "We are doing everything to stop the violence. But Hamas is a creature of Israel which at the time of Prime Minister [Yitzhak] Shamir [the late 1980s, when Hamas arose], gave them money and more than 700 institutions, amongst them schools, universities and mosques. Even [former Israeli Prime Minister Yitzhak] Rabin ended up admitting it, when I charged him with it, in the presence of [Egypytian President Hosni] Mubarak."

To the Italian daily *L'Espresso,* Arafat laid out the reasons for this support: "Hamas was constituted with the support of Israel. The aim was to create an organization antagonistic to the PLO. They received financing and training from Israel. They have continued to benefit from permits and authorizations, while we have been limited, even to build a tomato factory. Rabin himself defined it as a fatal error. *Some collaborationists of Israel are involved in these [terror] attacks*," he said. "We have proof, and we are placing it at the disposal of the Italian government."

In 1997, the *Jaffee Center for Strategic Studies* at Tel Aviv University, published a study, "Hamas: Radical Islam In a National Struggle," authored by Anat Kurz and Nahman Tal. It stated that the Islamic Association, "the platform of which contained no nationalist clauses, obtained a permit from the Israeli Civil Administration in 1979 to conduct its activities. The permit was apparently consistent with the Israeli policy of strengthening Islamic bodies as a counterweight to Palestinian nationalist groups."

Speaking about the manipulation and infiltration of the Islaamic groups in Algeria, Dr. Abdel Hameed Al Ibrahimi, the former Prime Minister of Algeria (1984-1988), said, "As for the Islamic armed groups, they are penetrated by the military intelligence service. It is known that most of the mass killings and bombings are made by the government itself whether through special forces or through the local militias (about 200,000 armed men), but the government accuses the Islamists of the violence. All know that the victims of the mass killings are Islamists or ordinary citizens well-known for their support of the Islamic Salvation Front (FIS). Bombings always occur in quarters known to be affiliated with the FIS." (*Palestine Times*, No. 72, June, 1997.)

The Independent's Robert Fisk spoke about the experiences of a 23-year old Algerian army conscript, "And he claimed that he found a false beard amid the clothing of soldiers who had returned from a raid on a village where =

This distressing situation was foretold by the chosen Messenger of Allaah (e), when he said, *"It is about to happen that the nations invite one another to come upon you, just as those invited to a meal come together to eat from a dish." So someone said, "Is that because of our small number on that day?" He said, "Rather, on that day you will be many, but you will be like the waste-foam found upon flood-water. And Allaah will remove the fear of you from the hearts of your enemies and will cast weakness into your hearts."*[190]

The Prophet (e) said that when the Muslims reach such a state, *"Allaah will send humiliation upon you and He will not remove it until you* ***return to your religion****."*[191] That means that this humiliation which the Muslim Nation is clearly suffering from will not be removed until the Muslims collectively return to the religion in all of its aspects, as was practiced by the Prophet (e) and his Companions. Presently, anyone who calls to this way is called a "*Wahhaabee*."

An Old Way Revived

Regardless, all of this is used as a tactic to divert the people from adhering to correct *Tawheed* and following the *Sunnah* (way) of the Prophet, (e). This is not a new phenomenon, but has a precedent in what all of the callers to *Tawheed* from amongst the Prophets and Messengers and their disciples suffered:

﴿ كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوْ مَجْنُونٌ ۝ أَتَوَاصَوْاْ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ۝ ﴾

"Likewise, no Messenger came to those before them, except that they said: A sorcerer or a madman! Have they (the people of the past) **transmitted this saying** (to these Quraysh idolaters)**? Nay, they are a people transgressing beyond all bounds."** [51:52-53]

The Quraysh had called Muhammad (e) *al-Ameen* (the Trustworthy One) and considered him an authoritative reference point in important communal matters. This was due primarily to his honest nature and excellent manners. However, when he began to receive revelation and started to call the people to single out Allaah in all worship, to shun the idols, and to leave off all other forms of false worship and superstition, they began to oppress him and call him names. As a means of silencing him, they eventually began to offer him wealth and ascendancy amongst the people.

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28 civilians were later found beheaded; the soldier suspects that his comrades had dressed up as Muslim rebels to carry out the atrocity." (*The Independent*, 30 October, 1997.)

According to the *Sunday Times*, "One of the worst atrocities occurred in the first three weeks of 1998, when more than 1,000 villagers were massacred, many within 500 yards of an army base that did not deploy a single soldier, despite the fact that the gunfire and screams would have been clearly audible. Villagers said that some of the attackers wore army uniforms." (*Sunday Times*, 16 July, 2000.)

[190] Related by Aboo Daawood (no. 4284). Authenticated by Shaykh al-Albaanee in *Silsilatul-Ahaadeeth as-Saheehah* (no. 958).

[191] Authenticated by al-Albaanee in *Saheeh Sunan Abee Daawood* (no. 3462).

It is reported in the biography of Ibn Ishaaq that the Quraysh[192] sent a man named 'Utbah Ibn Rabee'ah as a delegate to the Prophet (e), wherein 'Utbah said to him, "O son of my brother, you know the excellence you hold amongst us with regard to your position in the tribe and your lineage, but you have brought a matter which is very serious for your people. Because of it, you have split their united body, caused their youth to behave foolishly and you have abused their idols with it, and their religion. You have also declared their forefathers to be infidels because of it. So listen to me, and I will offer you some things which you may consider, and hopefully some of them will be acceptable to you." So Allaah's Messenger (e) said, *"Speak, O Abul-Waleed, I will listen."* He said, "O son of my brother, if what you desire by this matter that you have come with is wealth, then we will gather wealth for you from our wealth until you are one of the richest of us. And if you wish by it for high position, then we will give you such authority that we will not do anything without your approval, and if you wish by it sovereignty, then we will make you sovereign over us. But if it is the case that what comes to you is a demon which you see and cannot get rid of, then we will seek after a medical cure for you and will expend our money until we can get you cured of it. Since a demon may take hold of a person until he is cured and relieved of it," or as he said. Allaah's Messenger (e) was listening to him, then he said, *"Have you finished, O Abul-Waleed?"* He said, "Yes." He said, *"Then listen to me."* He said, "I will do so." He said:

﴿ حمٓ ۝١ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٢ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ۝٣
بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝٤ ﴾

"**Haa Meem.**[193] (This *Qur'aan* is) **a Revelation sent down by the Most Merciful, the Bestower of Mercy. A Book, whereof its verses are explained in detail; a recital in pure Arabic, for those who know. Giving glad tidings of Paradise** (if they believe in it and act upon it)**, and warning of punishment** (to those who disbelieve in it and do not act in obedience to Allaah)**. But most of them turn away haughtily, so they hear not.**" [41:1-4]

Then Allaah's Messenger (e) continued reciting it to him. When 'Utbah heard it he remained silent and sat with his hands behind his back, resting upon them and listening. So when Allaah's Messenger (e) came to the verse of prostration in it, he prostrated and then said, *"You have heard what you have heard O Abul-Waleed, so now it is up to you..."* So 'Utbah went back to the Quraysh and when he sat with them they said, "What has happened with you, O Abul-Waleed?" He said, "What happened is that I heard the like of which, by Allaah, I have never heard. By Allaah, it is not sorcery, nor poetry, nor divining. O Quraysh, obey me and let the decision be mine. Leave the man and let him continue in what he is upon. Keep away from him since, by Allaah, his saying which I heard will come to have great importance. So if the (other) Arabs kill him, then you will be rid of him due to the action of others, and if he conquers the Arabs, then his sovereignty is your sovereignty, his power is your power and you will be the ones fortunate with regard to him." They said, "By Allaah, he has performed magic upon you with his tongue, O Abul-Waleed." He said, "This is my opinion with regard to him, you may do whatever you see fit."[194]

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[192] The dominant tribe of Makkah to which the Prophet (e) belonged.

[193] The true meaning of these letters that precede some of the chapters in the *Qur'aan* is known only to Allaah.

[194] Related by Ibn Ishaaq in his *Seerah* (biography), who said: "Yazeed ibn Abee Ziyaad narrated to me: from Muhammad ibn Ka'b al-Qurazee who said: It was related to me that 'Utbah Ibn Rabee'ah..." And he reported the
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The Prophet (e) neither let this name-calling, the oppression that he or his Companions would face, offers of wealth, offers of achieving ascendancy over the people, or any other temporal gain affect him in his call to Allaah.[195]

The Muslim Groups and Movements Turn Their Backs on This Truthful and Challenging Call

The characteristics which are found in the nature of the contemporary call and caller differ completely from the call of the Prophets, as many people who put themselves forward as representatives of Islaam fail to tread the same path that the Messenger (e) himself traversed, instead seeking fame, riches and achieving rule in the land. Some individuals seek the approval of others by making concessions in fundamental matters. This is not the true call of Islaam, as it is devoid of the *Tawheed* (true monotheism) which all of the Prophets and their sincere followers called to. This does not mean that they do not call to some aspects of *Tawheed*, but that they usually focus on one facet of *Tawheed*[196] while ignoring its most important aspect; being that mankind single out Allaah in all forms of worship.

For example, touring *Soofee* groups such as the *Tablighees*[197] and the political activist group *al-Ikhwaanul-Muslimoon* wish to gather as many people together as possible under their group's banner, and thus concentrate on calling to the aspect of *Tawheed* that deals with the Lordship of Allaah. Specifically, they will call people to believe that there is "No god except God," meaning that there is only One God who creates, sustains and controls the affairs within the universe. This belief is already affirmed by a great portion of mankind. As has already preceded, the idolaters in the time of the Prophet (e) also held this belief, and on the whole, did not ascribe Lordship[198] to the idols they were worshipping. Rather, they only saw them as being a means of intercession with their Lord, who they believed in, and believed was One.

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narration: *as-Seerah* of Ibn Hishaam (1/293-294). It also has a supporting witness in the *hadeeth* of Jaabir which is reported by 'Abd Ibn Humayd and Aboo Ya'laa. (Shaykh Rabee' Ibn Hadee al-Madkhalee's comment from (p. 133) of The Methodology of the Prophets in Calling to Allaah, That is the Way of Wisdom and Intelligence, English translation)

[195] The Prophet Muhammad (e) was given the choice of being a Prophet-King or a Slave-Messenger. Abu Hurayrah, the Prophet's Companion, said: "Gabriel sat with Allaah's Messenger (e) and looked to the heavens and saw an Angel descending, so Gabriel said, 'This Angel has never descended since he was created until now.' So when he descended, he said, 'O Muhammad! Your Lord has sent me to you, saying, 'Shall He make you a Prophet-King or a Slave-Messenger?' Gabriel said, 'Show humility to your Lord, O Muhammad.' He said, *'Rather, a Slave-Messenger.'"* (Related by Ahmad (2/231) and Ibn Hibbaan, as occurs in *al-Mawaarid* (no. 2137). Authenticated by Shaykh al-Albaanee in *Silsilatul-Ahaadeeth as-Saheehah* (no. 1002)).

[196] That there is only one Creator in existence.

[197] *Jamaa'atut-Tabligh* is an Indian based *Soofee* group. Created in 1926 by a man named Muhammad Ilyas, they concentrate on inviting people to travel around the world, calling other Muslims to return to practicing their religion through this particular group. While they show much enthusiasm in doing this, they overlook fundamental matters such as acquiring knowledge before they commence their call, all the while overlooking the Islaamic fundamental of firstly calling people to single out Allaah in all forms of worship (*Tawheed*). Furthermore, their books contain grave matters of polytheism, superstitions and religious innovations. The *Tablighees* differ from the Qutbists in that the *Tablighees* do not share the same revolutionary dogma which the Qutbists adhere to.

[198] The qualities of creating, owning, sustaining and administrating the affairs of the creation.

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ
مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"**Say** (to them, O Muhammad)**: 'Who provides for you from the sky and from the earth? Or who is it that owns hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?'**
They will surely say:
'Allaah.'
Say (to them)**: 'Will you not then fear Him?'**" [10:31]

These contemporary groups and movements concentrate only on reminding people about the greatness of Allaah, because they know that no two people, whether they be Muslim or non-Muslim, followers of Muhammad's (e) *Sunnah* or religious innovators, are likely to disagree about aspects of the Lordship of Allaah. This suits their group's agenda, but it does not correspond to the way which the Lord of the Worlds has decreed for them. Instead, He has laid out a precise methodology which mankind is supposed to traverse, even in matters pertaining to calling others to His religion. He ordered His Messenger (e) and anyone who claims to follow him until the Last Hour, to call to Allaah upon insight, with the proofs which are found within the texts of the *Qur'aan* and the *Sunnah*, not according to presumption and guesswork.

﴿ قُلْ هَـٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ
وَسُبْحَـٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾ ﴾

"**Say** (to them, O Muhammad)**: This is my way, I call to Allaah**[199] **upon sure knowledge - I, *and whosoever follows me.*"** [12:108]

The Prophet (e) ordered his Companions to follow him in the way that he called to Allaah. For example, when he sent his Companion Mu'aadh Ibn Jabal (t) to Yemen, he said, *"You are going to a People from the People of the Book, so let the first thing you call them to be the testification that* **"Laa ilaaha illallaah"** *(None has the right to be worshipped except Allaah). So if they accept that from you, then inform them that Allaah has obligated upon them five prayers in every day and night. So if they accept that, then inform them that Allaah has obligated upon (them) a charity which is to be taken from their rich and given to their poor."*[200]

We find that the Prophet (e) guided his Companions to call firstly to *Tawheed*, instructing them to explain to the People of the Book the meaning of **"Laa ilaaha illallaah"** *(None has the right to be worshipped except Allaah),* and in another narration, *"that they single out Allaah in all their worship."*[201]

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[199] To the testification that none has the right to be worshipped except Allaah, along with all that this statement necessitates.

[200] Related by Muslim (no. 121).

[201] Related by al-Bukhaaree (no. 7372).

One of the purposes of the sending of the Final Messenger (e) to mankind was to call the latter generations of Christians and Jews back to the original message which their own Prophets had called them to. With time, each generation deviated from the original message which these Messengers came with. Then other Messengers would be sent and the same pattern would occur, until the sending of the Final Messenger (e), wherein the message would be sealed from alteration after the death of this Prophet until the coming of the Last Hour.

This Messenger was sent not only to cleanse the Arabs of their polytheism, but also to rectify the beliefs of the former nations who had also fallen into the practice of associating partners with Allaah in their worship.

﴿ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ

كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ

ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾ ﴾

"Will they not turn in repentance to Allaah and ask His Forgiveness? For Allaah is Oft Forgiving, Most Merciful. The Messiah, son of Mary, was no more than a Messenger. Many were the Messengers that passed away before him; and his mother was a truthful woman. They both used to eat food.[202] See how Allaah makes the Signs clear to them,[203] yet look how they are deluded away (from the truth)**."** [5:74-75]

This is why he instructed his Companions to call the People of the Book firstly to *Tawheed*, because if the individual's belief is correct, all other matters will follow in line. However, if the individuals' belief is corrupted, then all of the actions of the Believer become corrupted and unacceptable to Allaah.[204] What has befallen the nations of the earlier Prophets certainly occurred to the nation of the Final Prophet.[205] Consequently, this Final Nation is just as deserving as any other nation of

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[202] As any other human being does, while Allaah has no need to eat.

[203] It is reported in the New Testament that Jesus (u) said regarding himself, "I can of mine own self do nothing ..." (John 5:30)

[204] Allaah said:

﴿ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾ ﴾

"And We shall turn to whatever deeds they did, and We shall make such deeds as floating particles of dust, scattered about." [25:23]

[205] The Prophet (e) said, *"You will follow the practises of those who came before you* (The People of the Book), *hand-span by hand-span, and yard by yard."* (Related by al-Bukhaaree (no. 3456)).

being called to and reminded about the reality of their obligation to their Lord. Hence, emphasizing *Tawheed* and making it as a starting point before all other things, without minimizing the importance of these other matters, is what has been obligated upon anyone who claims to be following the religion of the One God.

In spite of this, anyone who centers their religion and call upon *Tawheed*, as was clearly done by all of the Prophets and Messengers, risks being called a "*Wahhaabee,*" because he did not commence his call by inviting people to subsidiary matters.

The Repercussions of September 11

Since September 11, there has been a media onslaught which has attempted to tarnish the reputation of the *Salafees* and their beliefs. There has been a concerted effort by those who have become overnight Islaamic experts to tie the long-standing beliefs of the *Salafees* with the new-fangled ideology of Qutbism, an Egyptian and not Saudi dogma. Striving to meet urgent deadlines, many of these reporters and writers have tried to portray "Wahhaabism" as being the new "red scare." Their claim is that "Wahhaabism" is a radical and extremist interpretation of Islaam. However, those who ascribe themselves to the way of the *Salaf* have managed to stay clear of all forms of religious and secular extremism.

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟
شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴿١٤٣﴾ ﴾

"Thus We have made you a just and most balanced nation, that you may be witnesses over mankind (on the Day of Judgement), **and the Messenger be a witness over you."** [2:143]

For those who are just in their assessment of the case of "Wahhaabism," they will conclude that the frequently mentioned epithet "Wahhaabism" is nothing more than a meaningless misnomer which is used to avert people from the Islaam that was brought by its own Prophet. And if we are not supposed to consider the Islaam of Muhammad (e) to be the correct interpretation of Islaam, what then should we consider to be true Islaam?

﴿ وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ ﴾

"Be patient about what they say, (O Muhammad), **and keep away from them in a good way."** [73:10]

A Just Word is Spoken

On October 18, 2001, CNN interviewed Ingrid Mattson, a professor of Islamic Studies from Hartford Seminary. Exhibiting the unawareness that people are suffering regarding "Wahhaabism," the questioner asked, "What can you tell us about the Wahhabi sect of Islam? Is it true that this is

an extremely right wing sect founded and funded by the Saudi royal family, and led by Osama bin Ladin? What is the purpose of the Wahhabi?"

Mattson replied, "No it's not true to characterize 'Wahhabism' that way. *This is not a sect.* It is the name of a reform movement that began 200 years ago to rid Islamic societies of cultural practices and rigid interpretation that had (been) acquired over the centuries. Because the Wahhabi scholars became integrated into the Saudi state, there has been some difficulty keeping that particular interpretation of religion from being enforced too broadly on the population as a whole. However, the Saudi scholars who are Wahhabi have denounced terrorism and denounced in particular the acts of September 11. Those statements are available publicly.

This question has arisen because last week, there were a number of newspaper reports that were dealing with this. They raised the issue of the role of Saudi Arabia and the ideology there. Frankly, I think in a way it was a reaction to the attempts of many people to look for the roots of terrorism in misguided foreign policy. It's not helpful, I believe, to create another broad category that becomes the scapegoat for terrorism."[206]

It is interesting to note that Mattson denies that "Wahhaabism" is a separate sect, and instead affirms that it is "a reform movement… to rid Islamic societies of cultural practices and rigid interpretation that had (been) acquired over the centuries." Here, she is referring to the phenomenon which later became widespread in the Muslim Nation of rigidly sticking to the statements of scholars and individuals in matters of belief and jurisprudence, regardless of their correctness in relation to the texts of the *Qur'aan* and *Sunnah*. Mattson's statement is in complete contrast to the illogical effort of Alexander Ignatenko to label the "fundamentalist" creed of "Wahhaabism" as being a "heretic(al) movement."[207]

She also denounced the efforts of those people who try to compare "Wahhaabism" to terrorrism, saying, "The Saudi scholars who are Wahhabi have denounced terrorism and denounced in particular the acts of September 11. Those statements are available publicly." This statement also requires that anybody from Saudi Arabia who does not denounce terrorism[208] is something other than "*Wahhaabee.*"

Mattson is referring to the orthodox and mainstream *Salafee* scholars. They have continually warned the Muslim Nation about every kind of deviation from Islaam, including acts of terrorism.

A Sincere Effort to Understand All Facets of Terrorism

Before considering the statements of the contemporary *Salafee* scholars on acts of terrorism, it is incumbent to firstly attempt to come to an understanding of the true nature and meaning of

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[206] Ingrid Mattson, "What is Islam?" *CNN* interview, Oct 18, 2001.

[207] Alexander Ignatenko, Ordinary Wahhabism, A Heretic Movement in Islam *The Russian Journal*.

[208] Indeed, the *Salafees* denounce all forms of terrorism, such as the following statement of state terrorism by Avigdor Lieberman, the party chief of the National Union-Yisrael Beiteinu party: "Israel should order aerial bombings of militants in refugee camps." He said that the United States and NATO had often taken this course in the past, adding that, "In southern Afghanistan, there were days that the United States wiped out 400 people a day in aerial bombings." (Ha'aretz Service and Agencies, 10/04/2002.)

terrorism. John V. Whitbeck, an international lawyer and commentator on international affairs, has cautioned people about the "notorious subjectivity of this word," wherein he says: "For years, people have recited the truisms that "One man's terrorist is another man's freedom fighter" and that "Terrorism, like beauty, is in the eye of the beholder."

Speaking about the potential danger of using this word, Whitbeck says, "It is no accident that there is no agreed definition of "terrorism", since the word is so subjective as to be devoid of any inherent meaning. At the same time, the word is extremely dangerous, because people tend to believe that it does have meaning and to use and abuse the word by applying it to whatever they hate as a way of avoiding rational thought and discussion, and, frequently, excusing their own illegal and immoral behavior."

Expanding on its capability of being used as a manipulative tool, Whitbeck speaks about the "overwhelming, demonizing and thought-deadening impact of the word "terrorism", which is, of course, precisely the charm of the word for its more cynical and unprincipled users and abusers."

"Most acts to which the word "terrorism" is applied (at least in the West)", he continues, "are tactics of the weak, usually (although not always) against the strong. Such acts are not a tactic of choice but of last resort. To cite one example, the Palestinians would certainly prefer to be able to fight for their freedom by "respectable" means, using F-16s, Apache attack helicopters and laser-guided missiles such as those the United States provides to Israel. If the United States provided such weapons to Palestine as well, *the problem of suicide bombers would be solved*. Until it does, and for so long as the Palestinians can see no hope for a decent future, no one should be surprised or shocked that Palestinians use the "delivery systems" available to them – their own bodies. Genuine hope for something better than a life worse than death is the only cure for the despair which inspires such gruesome violence."

Referring to the danger of abusing the concept of terrorism, Whitbeck warns, "If the world is to avoid a descent into anarchy, in which the only rule is "might makes right", every "retaliation" provokes a "counter-retaliation" and a genuine "war of civilizations" is ignited, the world – and particularly the United States – must recognize that "terrorism" is simply a word, a subjective epithet, not an objective reality and certainly not an excuse to suspend all the rules of international law."

Concluding that the word "terrorism" is "fundamentally an epithet and a term of abuse, with no intrinsic meaning," Whitbeck adds, "Perhaps the only honest and globally workable definition of "terrorism" is an explicitly subjective one – "violence which I don't support."[209]

Pinpointing and Defining Terrorism

Although Whitbeck has accurately described the manner in which people commonly misuse the word terrorism, he has not really ventured to define the true reality of the word as it should be understood.

[209] 'Terrorism': The word itself is dangerous, John V. Whitbeck, *The Daily Star*; Fri, 07 Dec 2001.

On January 11, 2002, a group of Muslims from around the world were gathered in Makkah to spell out the definition of terrorism, wherein they concluded that terrorism "covers all acts of aggression unjustly[210] committed by individuals, groups or states against human beings, including attacks on their religion, life, intellect, property or honor."

They also mentioned that any act of violence or threat designed to scare people or endanger their lives or security also amounts to terrorism. "Damaging the environment and public or private facilities, and endangering natural resources" is equally an act of terror, as are "murder and banditry."

The Arab News reported that this gathering "called on nations and people of the world to distinguish between legitimate Jihad[211] against oppression and acts of aggression and violence." They stated that "Jihad is meant for upholding right, ending injustice, ensuring peace and security and establishing mercy. Terrorism and violence committed by aggressors who usurp the land, desecrate holy sanctuaries and loot wealth cannot be compared to the practice of the right to legitimate defense as used by the oppressed seeking to gain their legitimate rights to self-determination."

"Failure to apply justice in solving human conflicts while pursuing a policy of arrogance and force in international relations is one of the causes behind many wars and conflicts. Indifference toward solving the Palestinian problem on just principles has created a focus for conflict and violence," stated the assembly in a communiqué issued at the end of their conference."

Furthermore, they were critical of the incessant anti-Muslim media campaign[212] which is being orchestrated to "stir up prejudice, animosity, hatred and discrimination against Islam and Muslims by associating them with terrorism."

It was stated that these "anti-Islamic campaigns seek to convince Western communities that Islam is the new enemy that replaced communism. They intend to stir up crusade-like sentiments in the

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[210] The ultimate deciding factor for determining what constitutes justice and injustice must be Allaah's revelation, which transcends all human knowledge and judgement.

[211] While being interviewed by CNN, Ingrid Mattson was asked the following question: "Does Islam ever promote violence and, if so, under what circumstances? If not, why do so many Muslims take up arms?" Mattson replied by saying, "Islam allows force to be used by legitimate authorities, to protect people, and to protect Muslim states, just as all nation states in the world permit themselves to use force to protect their security and interests. Again, the problem of individual Muslims taking up arms, becoming vigilantes, in a way, is related to their frustration with the lack of leadership on the part of their own government. (Ingrid Mattson, "What is Islam?" *CNN* interview, Oct 18, 2001.)

Note: Many of the Prophets such as Moses, David, Solomon and others who were granted authority in the land are reported in the Bible to have fought to defend the truth and their people, making the Word of Allaah (that none is worthy of being worshipped except Him) uppermost in the land. Therefore, it would be extremely inaccurate to believe that *jihaad* is something new that the Prophet Muhammad (e) brought in the seventh century C.E.

[212] In his September 25, 2001 article entitled "Scribes of the new racism," the *Independent*'s William Dalrymple made a truthful observation: "Anti-Muslim racism now seems in many ways to be replacing anti-Semitism as the principal Western expression of bigotry against "the other." The horrific massacre of 8,000 Muslims - some unarmed - at Srebrenica in 1995 never led to a stream of pieces about the violence and repressive tendencies of Christianity."

minds of Western nations and encourage them to adopt policies projecting Western domination over Islam, incite prejudices and racial discrimination against Muslim communities and minorities and promote the clash of civilization theory."[213]

Consequently, the issue of terrorism is a multifaceted topic which cannot be approached in a simplistic manner, specifically because of the fact that the greatest and most dangerous kind of terrorism which faces the world today is not the terrorism of Usaamah bin Laadin and other small groups of religious or secular extremists. As extreme and dangerous as they might be, the terrorism of nation states is a more ominous issue. Not only does this form of terrorism instigate the terrorism of radical individuals and groups, it threatens the well being of billions of innocent people across the world.

The Salafee Scholars Strong Censure of Terrorism Before and After September 11

Nonetheless, were we to limit the definition of terrorism to last resort tactics that the weak use against the strong, Ingrid Mattson's statement that the *Salafee* scholars "have denounced terrorism and denounced in particular the acts of September 11" certainly holds true, especially when considering that "those statements are available publicly."[214]

Shaykh Muhammad Ibn Saalih al-'Uthaymeen was asked the following concerning attacking an enemy by blowing oneself up, "What is the ruling regarding acts of *jihaad* by means of suicide, such as attaching explosives to a car and storming the enemy, whereby he knows without a doubt that he shall die as a result of this action?"

Shaykh al-'Uthaymeen responded by saying, "Indeed, my opinion is that he is regarded as one who has committed suicide, and as a result he shall be punished in Hell, for that which is authenticated on the authority of the Prophet (e), *"Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever."*[215]

However, one who is ignorant and does not know, and assumes his action was good and pleasing to Allaah (I), then we hope Allaah (I) forgives him for what he did due to an erroneous judgement, even though I do not find any excuse for him in the present day. This is because this type of suicide is well known and widespread amongst the people, so it is upon the person to ask the people of knowledge (scholars) regarding it,[216] until right guidance is made distinct from error for him.

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[213] Scholars define terrorism, call for joint action to defend Islam, *The Arab News*, January 11, 2002.

[214] Ingrid Mattson, "What is Islam?" *CNN* interview, Oct 18, 2001.

[215] Part of a *hadeeth* related by al-Bukhaaree (no. 5778).

[216] Allaah said:

﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

"Ask the People of Knowledge, if you know not." [16:43]

And from that which is surprising, is that these people kill themselves despite Allaah having forbidden this, as He (I) says:

﴿ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا ﴾

"**And do not kill yourselves. Surely, Allaah is Most Merciful to you.**" [4:29]

And many from amongst them do not desire anything except revenge of the enemy, by whatever means, be it *halaal* (permissible) or *haraam* (forbidden). So they only want to satisfy their thirst for revenge.

We ask Allaah to bless us with foresight in His religion and action(s) which please Him. Indeed, He is all-Powerful over all things."[217]

Elsewhere, Shaykh al-'Uthaymeen commented specifically about the suicide bombings which take place in Palestine: "This is what is found from the practice of the Jews with the people of Palestine – so when one of the Palestinians blows himself up and kills six or seven people, then in retaliation, they take sixty or more. So this does not produce any benefit for the Muslims, and does not benefit those amongst whose ranks explosives are detonated.

So what we hold is that those people who perform these suicide (bombings) have wrongfully committed suicide, and that this necessitates entry into Hell-Fire, and Allaah's refuge is sought; and that this person is not a *shaheed* (martyr). However, if a person has done this upon misrepresentation, thinking that it is permissible, then we hope that he will be saved from sin. But as for martyrdom being written for him, then no, since he has not taken the path of martyrdom."[218]

Shaykh 'Abdul-'Azeez Ibn Baaz (d.1420H), the former *Muftee* (verdict giver) of Saudi Arabia and bastion of the Muslim Nation, made the following comment about acts of terrorism: "From that which is known to everyone who has the slightest bit of common sense, is that hijacking airplanes and kidnapping children and the like are extremely great crimes, the world over. Their evil effects are far and wide, as is the great harm and inconvenience caused to the innocent; the total effect of which none can comprehend except Allaah.

Likewise, from that which is known is that these crimes are not specific to any particular country over and above another country, nor any specific group over and above another group; rather, it encompasses the whole world.

There is no doubt about the effect of these crimes; so it is obligatory upon the governments and those responsible from amongst the scholars and others to afford these issues great concern, and to exert themselves as much as possible in ending this evil."[219]

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[217] *Kayfa Nu'aalij Waaqi'unal-Aleem* (p. 119, 120). (Salafi Publications)

[218] Taken from Shaykh al-'Uthaymeen's explanation of *Riyaadus-Saaliheen* (1/165-166). (Salafi Publications)

[219] *Kayfa Nu'aalij Waaqi'unal-Aleem* (p. 113, 114) (Source: www.salafipublications.com Article ID: MNJ140002).

In specific reference to the Egyptian Qutbist group which eventually saw some of its members become associated with *al-Qaa'idah*, Shaykh 'Abdul-'Azeez Ibn Baaz was asked, "What is the verdict concerning *Jamaa'atul-Jihaad* and co-operation with them?"

He answered, "…they are not to be co-operated with, nor are they to be given salutations (*salaam*). Rather, they are to be cut off from, and the people are to be warned against their evil, since they are a tribulation and are harmful to the Muslims, and they are the brothers of the Devil."[220]

In his book *al-Irhaab* (terrorism), Shaykh Zayd al-Madkhalee spoke about the iniquity of those who spread corruption in the earth: "And certainly, I say without doubt, that these kinds of people, May Allaah guide them, divert people from the path of truth in the way they act towards people. And no one is safe from their evil in their lands, except those who are a part of their party of which destroys, and does not build, corrupts much, and does not rectify."[221]

On September 11, 2001, many innocent civilians were killed when two planes collided into the World Trade Centre and two other planes met a similar fate. Regardless of what actually occurred on that day, those who were behind these attacks or allowed them to happen will be answerable for their deeds on the Day of Judgment.

About this type of act and whoever would take it upon themselves to do such a thing, Shaykh 'Abdul-'Azeez Aalush-Shaykh, the present-day *Muftee* (verdict giver) of Saudi Arabia, said, "These matters that have taken place in the United States and whatever else is of their nature of plane hijackings and taking people hostage or killing innocent people, without just cause; this is nothing but a manifestation of injustice, oppression and tyranny, which the Islaamic *sharee'ah* does not sanction or accept. Rather, it is expressly forbidden and it is amongst the greatest of sins."[222]

Searching in the Wrong Places

Addressing the issue of media reports that were unashamedly attempting to link "Wahhaabism" with terrorism, Mattson rejects the flawed attempt of the media to do so as being an effort to disregard the root causes of terrorism which can be found within misguided foreign policy.[223] Following September 11, people did a great deal of soul searching in an effort to come to an understanding as to why *al-Qaa'idah* would consider doing such a terrible thing as they were purported to have done. This trend soon faded away, replaced by a ferocious effort to pinpoint the ideology which was deemed guilty for having encouraged these acts. In a mad rush to identify the culprit, the overnight Islaamic "experts" mixed up the contemporary Qutbist *Khaarijee*[224]

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[220] From the taped cassette (no. 11), recorded in the month of *Dhul-Hijjah* 1409H (1987CE) at *at-Taw'iyyatul-Islaamiyyah* (http://privatewww.essex.ac.uk/~islamic/ilm/manhaj/fatwa2.html).

[221] Shaykh Zayd al-Madkhalee, *al-Irhaab* (Terrorism) (p. 12, 13). (In Defense of Islaam)

[222] Taken from www.salafipublications.com, News Bulletins, "The Mufti of Saudi Arabia on the Recent Terrorist Attacks," September 18, 2001.

[223] Mattson said: "They raised the issue of the role of Saudi Arabia and the ideology there…Frankly, I think in a way it was a reaction to the attempts of many people to look for the roots of terrorism in misguided foreign policy. It's not helpful, I believe, to create another broad category that becomes the scapegoat for terrorism." (Ingrid Mattson, "What is Islam?" *CNN* interview, Oct 18, 2001).

[224] *Khaarijee*: Following the way of the Khawaarij

methodology of the groups of *takfeer* with the orthodox *Salafee* methodology which has been the central source of Islaamic scholarship since the sending of the Final Messenger (e).

Edward Walker Jr., president of a Washington based think-tank called the Middle East Institute and former US ambassador to Egypt and Israel, expressed his thoughts in a different way: "There has been a tendency to blame Wahhabism, **but it is a mistake**," he said. Walker, who had also held a diplomatic posting in Saudi Arabia from 1984 to 1987, would probably have a fair understanding of some of the basics of "Wahhaabism" and the people of Saudi Arabia. He continued, "Just because they are fundamentalists, does not mean that they are prone to…terrorism."[225]

There is much talk about the word "Islaamic fundamentalism."[226] What people usually intend by this expression is an inference to violence, but the correct meaning of fundamentalism is, "The strict following of the basic teaching(s) of any religion."[227]
Although Muslims resent using such loaded terms as "fundamentalist," it would not be inaccurate to say that Islaam requires its adherents to meticulously stick to certain religious fundamentals. As such, there should be no shame for a Muslim to stick to these indispensable fundamentals, even if others call them "fundamentalists." One wonders what the people who make these claims would say about the Prophets who spent their whole lives teaching people how to be sincere to Allaah alone. Were they also fundamentalists?

Once it is understood that it is Islaam itself which calls mankind to adhere to certain fundamentals, the masquerade of those who say they oppose "Wahhaabism" and not Islaam becomes clear for all to see. This pretence of tolerating Islaam but not "Wahhaabism" is but an effort to separate Muslims from the *Qur'aan* and *Sunnah*, and failing this, to at least separate them from the understanding of the *Salaf*.

Salafism is Free of What They Say

Islaam and Salafism have been accused of many things, but they are free of the false claims which have been made against them. In particular, Salafism is not a way of extremism, but is in fact the middle way which avoids all of the faults of secularism and religious extremism. Furthermore, it is not possible to separate Islaam and *Salafiyyah* (Salafism) as if they were two unrelated entities.

Salafiyyah is orthodox Islaam as revealed from Allaah to the Prophet Muhammad (e). It is far removed from the exaggerations of those who have either fallen into negligence or extremism. This characteristic of being the middle Way is what distinguishes *Salafiyyah* from the ways of the multitudes of groups, parties, movements and sects that the Prophet (e) himself warned about.

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[225] Charles M. Sennot, Driving a Wedge: Saudi schools fuel anti-US anger, *Boston Globe*, 03/04/2002.

[226] On October 8, 2001, *The Guardian*'s Madeleine Bunting wrote an article entitled "Intolerant Liberalism," wherein she said, "The west's arrogant assumption of its superiority is as dangerous as any other form of fundamentalism."

[227] Oxford Advanced Learner's Dictionary, A.S. Hornby, Fifth Edition (1995), *Oxford University Press.*

The events which are now occurring in the world force each and every human being to interrogate their own souls and to question whether what they held to be true yesterday is the same as what they should trust and believe in tomorrow.

﴿ فَبِأَيِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ ۝٥٠ ﴾

"Then in what speech after this [the *Qur'aan*] **will they believe?"** [77:50]

Appendix I:

Knowing Allaah by His Names and Attributes

Left on their own, people can conclude that a Creator exists, but cannot come to a completely correct understanding of what Attributes this Creator possesses. They will tend to either conjure up an image of the Creator which resembles a created being, or will reduce the Creator to being an imaginary, being-less force.

Islaam teaches that both of these extremes are incorrect and that mankind can only describe Allaah in the way that He has described Himself. For example, Allaah has said in the *Qur'aan*:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١ ﴾

"There is nothing like Him, and He is the All-Hearer, All-Seer." [42:11]

Allaah affirms that there is nothing in the whole universe which is like Him, yet in the same verse, He also affirms that He can see the most discrete actions as He is the All-Seer. Similarly, He can hear the faintest whispers, as He is the All-Hearer. Other names and attributes are mentioned in the *Qur'aan* which both the Creator and the created are described with. However, they differ in mode and manner. Therefore, we do not compare Allaah's Attributes to those of His created beings, nor do we ask how (*kayfiyyah*) His Attributes are, as we have not been informed about that.

We do not see as Allaah sees, nor do we hear as He hears, nor do we know as He knows, nor is His Face like the face of any of His created beings. We can sometimes be merciful to one another, but our mercy and His all-encompassing Mercy are not comparable. He is alive and so are we. However, His life is neither preceded by non-existence, nor succeeded by death, unlike us.[228]

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[228] Mankind cannot bear the intensity of seeing Allaah in this life. Allaah said:

﴿ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَـٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَـٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ
فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ
فَلَمَّآ أَفَاقَ قَالَ سُبْحَـٰنَكَ
تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ١٤٣ ﴾

"When Moses came to the place appointed by Us, and his Lord addressed him, he said: 'O my Lord! Show (Yourself) to me, that I may look upon You.' Allaah said: 'You cannot see Me, but look upon the mountain; if it stands still in its place, then you shall see Me.'

So when his Lord manifested His Glory on the mountain, He made it as dust, and Moses fell down unconscious. When he recovered his senses he said:

'Glory be to You, I turn to You in repentance and

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Hence, it is neither permissible to reject what Allaah has affirmed for Himself in His revelation, nor is it permissible to liken Him to any created thing, as He has also affirmed that there is nothing like unto Him. This is the balanced and rational understanding of the *Salaf* and those who followed them in understanding Allaah's Names and Attributes.

Allaah teaches mankind in the *Qur'aan* that He is above the heavens and separate from His creation, not dwelling within it such that He can be found within animals, walls, chairs, hearts, internal organs and the like. Creation neither surrounds Him nor is it above Him in any way, because He is above all things, Most High, in a manner befitting His majesty.

﴿ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ﴾

"**And He is the Supreme, *above* His servants.**" [5:18]

And:

﴿ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤ ﴾

"**The angels and the Spirit** (Gabriel) ***ascend to Him*** **in a day the measure whereof is fifty thousand years.**" [70:4]

Concerning the angels, Allaah says:

﴿ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ۝٥٠ ﴾

"**They fear their Lord *above them*, and they do what they are commanded.**" [16:50]

In short, we are informed that He is Most High and Glorified from any kind of imperfection in all of His Names and Attributes.

The wisdom of the *Salafee* understanding of Allaah's Names and Attributes can be observed when considering the beliefs of the people who fell into the two previously mentioned extremes. The one who likens Him to His creation forms a picture of a created being in his mind, and this can only be done by likening Him to something which he has witnessed in his lifetime. Hence, he ends up

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I am the first of the Believers.'" [7:143]

However, in the Hereafter, those who believed and did righteous deeds will be given the ultimate reward of seeing their Lord:

Allaah's Messenger (e) said in a *hadeeth*: *"When the people of Paradise enter Paradise, Allaah, the Blessed and Most High, will say: "Do you wish for anything extra that I may give you?" They will say, "Have You not brightened our faces? Have You not entered us into Paradise and saved us from the Fire?" So He will remove the screen (of light), and they will not have been given anything more beloved to them as gazing at their Lord, the Mighty and Majestic."* (Reported by Muslim (no. 448))

worshipping an idol. Likewise, the one who attempts to flee from this by reducing the greatness of the Creator to the realm of philosophical conjecture ends up worshiping nothingness. The one who affirms all of Allaah's authentic Names and Attributes without likening them in nature to any created thing frees himself from the extremes of these two poles.

Opposition to this Creed is not Something New

The *Salafees* have been opposed for carefully following the way of the Prophet (e) and his Companions in understanding Allaah's Names and Attributes. Some of the sects which arose in Islaamic history criticized the followers of the way of the *Salaf* for not likening Allaah to created beings, as they had. On the other hand, many other sects[229] that became influenced by Greek philosophy accused the followers of the *Salaf* of being "literalists," and thus falling into "anthropomorphism,"[230] only because they affirmed what Allaah Himself had said in the *Qur'aan*. However, the truth is that the *Salaf* and those who followed them did not fall into either of these two extremes.

The earliest and best of generations stuck closely to this vital understanding. For example, Imaam al-Awzaa'ee (d. 157H), one of the great and renowned scholars of *Hadeeth*, said, "I asked az-Zuhree (d. 123 or 124H)[231] and Makhool (d. 116H)[232] about the verses pertaining to the Attributes of Allaah, so they said, "Leave them as they are."[233]

Similar to this is the statement of al-Waleed Ibn Muslim (d. 194H), another eminent scholar of the *Sunnah*: "I asked al-Awzaa'ee (d. 157H), (Imaam) Maalik (d. 179H), Sufyaan ath-Thawree (d. 161H) and Layth Ibn Sa'd (d. 175H), may Allaah have mercy upon them, concerning the reports related to the Attributes, so they all said: 'Leave them as they are without asking how (they are).'"[234]

Summing up the methodology of the *Salaf* in understanding Allaah's Names and Attributes and avoiding either denying or metaphorically explaining away any of the Attributes, Al-Khattaabee (d. 388H) said: "The way of the *Salaf* with regard to the Attributes of Allaah is to affirm them as they are with their apparent meaning, negating any resemblance of them to created things, nor asking how they are."[235]

It is mentioned in the *Qur'aan* that it is only those who have knowledge of Allaah, according to His authentic Names and Attributes, and understand their true meanings, who really fear Him. As for

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[229] The *Jahmiyyah*, the *Mu'tazilah*, and the *Ash'aarees* (See glossary for a brief description of these sects)

[230] Imaam Abu Haatim ar-Raazee (d. 277H) said: "A sign of the Jahmiyyah (a sect which denied Allaah's Attributes) is that they call the people of the *Sunnah 'Mushabbihah'* (Anthropomorphists)." (Quoted in *Sharh Usool al-I'tiqaad* of al-Laalikaa'ee (no. 321))

[231] Az-Zuhree was a student of the Companions of the Prophet (e).

[232] Makhool was a student of the Companions of the Prophet (e).

[233] *Sharh Usool I'tiqaad* (3/430).

[234] *Mukhtasarul-'Uloo* of al-Haafidh adh-Dhahabee (no. 134). **Note:** Allaah's Names and Attributes are affirmed because Allaah Himself has affirmed them. Since He has not informed us about how they are, we also refrain from speaking about unseen matters which have not been explained to us.

[235] *Mukhtasarul-'Uloo* (no. 137).

those who have no knowledge of their Lord, they cannot truly love and fear that which they do not know.

﴿ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ ﴾

"Indeed, it is only the knowledgeable who (truly) fear Allaah. Verily, Allaah is All-Mighty, Oft-Forgiving." [35:28]

Appendix II:

How Real is *al-Qaa'idah*?

There is much misunderstanding regarding the true nature and background of *al-Qaa'idah*. In fact, prior to September 11, many people had never even heard of *al-Qaa'idah*.

Eric Margolis, a well-informed foreign correspondent, had the following to say about Bin Laadin and *al-Qaa'idah*: "Osama bin Laden has become the modern version, the evil twin, of the Scarlet Pimpernel, Baroness Orczy's rescuer of French aristocrats from the guillotine. Lately, not a bomb explodes without it being blamed on bin Laden's al-Qaida organization. In recent weeks, Washington has accused al-Qaida of an attack on a French tanker, the killing of a U.S. Marine in Kuwait and the frightful bombing of a Bali discotheque."

"Given these alarms," he continues, "one would imagine al-Qaida to be a vast, octopoid organization whose tentacles span five continents. But this view, heavily promoted by the Bush administration and the U.S. media, is as wrong as George Bush's claim that terrorists are 'on the run.'"

Speaking about the reality of this group, Margolis says: "Al-Qaida, to repeat what this column has been saying since 9/11, is a small, tightly knit organization of about 300 hardened jihadis, or holy warriors, created as a role model, rallying point and ideological beacon for militant Islamic resistance movements around the globe."

Referring to the true nature of the training camps in Afghanistan, Margolis states: "A small number of al-Qaida-run paramilitary camps in Afghanistan served as a training ground and social centre for thousands of young Muslim men from many nations who came to fight for the Taliban or in a variety of jihads, or holy struggles, against what they viewed as oppression. All these groups were branded "al-Qaida terrorists" by U.S. government and media, though they were not part of al-Qaida and had nothing to do with the 9/11 outrages. The largest group was some 5,000 jihadis being trained by Pakistani intelligence for combat in the Indian-ruled portion of Kashmir, and a similar number of volunteers who had joined the Taliban to fight the Northern Alliance, which was the old Afghan Communist party under a new name."

"There were 3,000 Uzbek fighters battling to overthrow Uzbekistan's brutal, communist dictatorship, and smaller numbers of jihadis from Indonesia, the Philippines, Muslim western China, North Africa, Bangladesh and other Islamic nations," states Margolis. "They were either killed, captured, or scattered by U.S. and Russian-backed forces."

Hence, *al-Qaa'idah* is in fact a small group. Margolis believes them to be approximately 300 in number. Regardless of their exact amount of members, many of the people who were training with them in Afghanistan were not actual members of a group called *"al-Qaa'idah."* However, all of them share in common their collective ideology of Qutbism, albeit at different levels of radicalism.

Margolis refers to the simplistic understanding which is fed to the people so as to enable them to become affected with mass hysteria: "Washington would like to blame all violent anti-western incidents on al-Qaida. Doing so is convenient and affords Americans a simple black-and-white

image. Bin Laden and al-Qaida reinforce this erroneous view by applauding every anti-western attack, no matter how heinous or ineffective."

"In reality," he says, "the U.S. now faces scores of violent anti-American groups from Morocco to Indonesia, inspired by Osama bin Laden's defiance, and enraged by the suffering of the Palestinians and Iraqis."[236]

The Qutbists are in actuality serving the interests of the neo-conservative right. Most of them believe they are doing good, and are thus unaware of the true effects of their actions. Likewise, there are from amongst them those who are in direct co-operation with intelligence agencies.[237] *Al-Qaa'idah*, a greatly exaggerated entity, is the instrument that is being used to subjugate the Islaamic lands. Without them and their Qutbist sympathizers, this would be a difficult task in today's age of information.

As a consequence of their extremism in their methodologies and their departure from the way of the Prophets, the plethora of Qutbist groups in existence today are subject to infiltration by intelligence organizations. For example, The Sydney Morning Herald reported that "Egyptian intelligence infiltrated the [Egyptian Qutbist] groups at every level, and made frequent mass arrests in Cairo's slums, where Muslims found broad support."[238]

Likewise, U.S. intelligence officials told the United Press International that "local and federal law enforcement officials are using sophisticated infiltration and disinformation campaigns to expose and neutralize al Qaida sleeper cells operating in the United States."[239]

Not only do Western intelligence agencies have a history of infiltrating these groups, they are also known to manipulate them at times. On November 1, 2002, The Moscow Times printed an editorial by Chris Floyd entitled "Global Eye - Into the Dark," which outlined how the Pentagon would be amassing secret armies described as "a super-Intelligence Support Activity" that will "bring together CIA and military covert action, information warfare, intelligence and cover and deception."

Commenting on an October 27, 2002 Los Angeles Times' article written by military analyst William Larkin, Floyd states: "This column stands foursquare with the Honorable Donald Rumsfeld, U.S. Defense Secretary, when he warns that there *will* be more terrorist attacks against the American people and civilization at large." Continuing, he asserts: "We know, as does the Honorable Donald Rumsfeld, U.S. Defense Secretary, that this statement is an incontrovertible fact, a matter of scientific certainty. And how can we and the Honorable Donald Rumsfeld, U.S. Defense Secretary, be so sure that there will be more terrorist attacks against the American people and civilization at large? Because these attacks will be instigated at the order of the Honorable Donald Rumsfeld, U.S. Defense Secretary."

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[236] Eric Margolis, West overestimates al-Qaida's reach, *The Toronto Sun*, October 20, 2002.

[237] Refer to footnote no. 189.

[238] Mohamad Bazzi, How radicals hijacked the Muslim Brotherhood, *The Sydney Morning Herald*, October 15, 2001.

[239] US Goes After al-Qaida Sleeper Cells In Major Cities, *UPI*, January 11, 2002.

Referring to the means of these future provoked acts of terrorism, Floyd quotes from the Los Angeles Times' article "The Secret War": "According to a classified document prepared for Rumsfeld by his Defense Science Board, the new organization -- the "Proactive, Preemptive Operations Group (P2OG)" -- will carry out secret missions designed to "stimulate reactions" among terrorist groups, provoking them into committing violent acts which would then expose them to "counterattack" by U.S. forces."

Stressing the significance of this classified Pentagon document, Floyd states: "In other words -- and let's say this plainly, clearly and soberly, so that no one can mistake the intention of Rumsfeld's plan -- the United States government is planning to use "cover and deception" and secret military operations to provoke murderous terrorist attacks on innocent people."[240]

Similarly, The Evening Standard reported that former British MI5 officer David Shayler claims to have evidence to prove that "British secret service agents paid up to £100,000 to al Qaeda terrorists for an assassination attempt on Libyan leader Colonel Gadaffy in 1996."[241] Although Qadaffi himself escaped without injury from this attempt, the bomb which was intended for him killed several innocent bystanders.

French intelligence officials have blamed MI5 for sheltering Abu Qatada, a Palestinian Qutbist mouthpiece in the U.K. who has become famous for calling to open acts of terrorism in Algeria as well as other parts of the Muslim and non-Muslim world. The BBC reported that the "senior al-Qaeda leader is reportedly being looked after by British intelligence at a safe house in northern England - but security sources are denying the claim."

"In April the Sunday Times said Mr Qatada had turned "supergrass" for MI5," the article mentions, "a theory fuelled by the arrests of several Muslim extremists in Germany who had met him."

The BBC report states: "Now senior European intelligence officials have reportedly told Time Magazine that Mr Qatada and his family are being lodged, fed and clothed by British intelligence services."

"'The deal is that Abu Qatada is deprived of contact with extremists in London and Europe but can't be arrested or expelled because no one officially knows where he is,' says the source, whose claims were corroborated by French authorities according to the magazine."[242]

The Observer's Jason Burke mentioned the following: "Some French officials have gone so far as to brief newspapers that Qatada was allowed to escape internment because he was an 'MI5 agent'. They also allege that Britain was a 'revolving door' for Islamic militants because of lax asylum policies."[243]

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[240] Chris Floyd, Global Eye - Into the Dark, *The Moscow Times*, November 1, 2002.

[241] Patrick McGowan, Calls for secret Shayler trial, *The Evening Standard*, October 8, 2002.

[242] Britain 'sheltering al-Qaeda leader', *BBC*, July 8, 2002.

[243] Jason Burke, Al-Qaeda trained hundreds from UK, *The Observer*, February 24, 2002.

In another Observer article entitled "Bin Laden mastermind 'still hiding in Britain,'" it is noted that the British Home Office "faces growing international pressure to explain why the cleric, believed to have played a pivotal role in a number of terrorist gangs across the continent, has not been arrested."

The article mentions that there has been "speculation that he has been giving information to British intelligence services in return for his freedom, but this has been denied by a senior police source."[244]

On October 26, 2002, it was reported in British newspapers that Abu Qatada was arrested.[245] However, it should be pointed out that for years, he had been calling openly to repulsive acts of terrorism, particularly in relation to Algeria. This was highlighted in his "edicts" which would appear in a publication called *al-Ansaar*. Those who are aware of his situation from amongst the Muslim community know that he would consistently issue these edicts, and then recant from them, only to return to what he had previously held.

Regardless of the truthfulness of these accusations regarding Abu Qatada's alleged cooperation with British secret services, it can be said for certain that the British government has taken a questionably, and at times suspiciously lax policy towards these Qutbist spokespeople. The likes of Abu Qatada, Abu Hamza al-Masri (al-Misri), Muhammad al-Mas'aree (al-Massari), Omar Bakri, Yasser al Sirri, Sa'd al-Faqeeh, Muhammad Suroor Zain al-'Aabideen and many other Qutbist heads have all been granted immunity by the British government.

In June of 2002, the Canadian Broadcasting Corporation ran a four part series called "The Recruiters," in which it interviewed such British Qutbist leaders as Abu Qatada and Abu Hamza al-Masri, exposing the position that the British government has taken towards these extremists.

Referring to the "dozens of suspected terrorists like Abu Qattada living in London," the CBC's Terence McKenna quotes Gilles Kepel, a leading academic, as saying: "Britain was perceived mainly as a sanctuary and no terrorist activity took place in Britain, probably for that reason." Kepel continues: "Britain was even nicknamed by the militants 'Londonistan,' meaning that people from Afghanistan, Pakistan, what you call in English 'The Stans,' had gathered in London where they found, for many of them, political asylum, and they were able to organize their networks. Probably the condition for the deal, but this was never made explicit of course, was that they would not have any activity against British interests on British soil."

McKenna quotes Jean-Louis Bruguiere, a Paris judge, as saying: "I can say that if he was in France he would already have been arrested in this business. This was not the case because he was in Britain, and Britain apparently permits this sort of activity." McKenna added, "Abu Qatada is on the American government's list of most wanted terrorists. His name also appears on terrorist lists in France and in Canada. But not in Britain."[246]

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[244] Antony Barnett, Paul Harris and Burhan Wazir, Bin Laden mastermind 'still hiding in Britain,' *The Observer*, May 5, 2002.

[245] Daniel McGrory, Richard Ford and Michael Evans, British nab bin Laden's lieutenant, *The Daily Telegraph*, October 26, 2002.

[246] Terence McKenna, The Recruiters, *CBC*, June 2002.

Britain's policy of harbouring international terrorists has caused many acts of terrorism to be planned and openly called to from British soil. Consequently, formal diplomatic protests have been pursued with the British Foreign Office. Amongst others, Algeria, Turkey, Libya, Yemen and Egypt have been very vocal in these complaints.

Muhammad al-Mas'aree, the chief of CDLR (The Committee for the Defence of Legitimate Rights), has repeatedly called to acts of terrorism in collaboration with other Qutbist organizations and individuals from his safe haven in London. Furthermore, he has continually called for a violent overthrow of the Saudi government and its replacement with an instantaneous *Khaarijee* state. Despite all of this, al-Mas'aree was granted "exceptional leave" to remain in Britain. In April of 1996, the British Home Office granted al-Mas'aree a four-year refugee permit to remain on British soil. In spite of what he has said and done prior to and following September 11, he still resides in Britain.

As a result of their extremist methodologies of political expediency, these Qutbist groups and individuals are susceptible to being infiltrated by intelligence agencies, wherever they may be. This infiltration can either entail being spied on, or being spied on while being manipulated and provoked into action. With the immunity they have acquired in Britain particularly, they have been allowed to use freedom of speech as the medium to destabilize Muslim lands by calling people in those countries to acts of terrorism.

Although the previously mentioned BBC article referred to Abu Qatada as being a "senior al-Qaeda leader," it would be inaccurate to imagine that all of the Qutbist leaders of Britain and the world belong to a group called *"al-Qaa'idah."* As Abu Hamza al-Masri himself said regarding Abu Qatada: "He's like us: he's a supporter of al Qaeda but has no formal links to the group."[247]

Al-Qaa'idah are but a small number of hardened *jihaadee/takfeerees*, whereas their Qutbist sympathizers are those who belong to an informal, ideological entity of "militant Islamic resistance movements around the globe."[248]

[247] Al Qaeda suspect held, *Reuters*, October 25, 2002.

[248] Eric Margolis, West overestimates al-Qaida's reach, *The Toronto Sun*, October 20, 2002.

Appendix III:
Contrasting Injustice and Integrity

The Speech of a Qutbist Leader:

Usaamah Bin Laadin said:

"I look with great veneration and respect at those great men in that they lifted the humiliation from the forehead of our Nation, whether it was those who bombed in Riyaadh, or those in Khobar, or in East Africa, and whatever resembles these acts."[249]

The Speech of a *Salafee* Scholar:

Shaykh Saalih as-Suhaymee is one of the more senior scholars of Madeenah. Shortly after the events of September 11, he was asked by a group of *Salafee* youth in Toronto, Canada,[250] to advise the Muslims as to what their position should be regarding the terrorist attacks. After a short preliminary speech, the lecturer at the Islaamic University of Madeenah recited the following verse from the *Qur'aan*:

﴿ وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ
شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاۗ ١٤٣ ﴾

"Thus We have made you a just and most balanced nation, that you may be witnesses over mankind (on the Day of Judgement), **and the Messenger be a witness over you."** [2:143]

"Hence, Islaam is a balanced and moderate way, and it does not enter into negligence on the one hand, nor exaggeration or extremism on the other. It is balanced in between (these two extremes)... In addition, Islaam encourages equity and justice amidst both Muslims and non-Muslims.

﴿ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ
ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠ ﴾

"Verily, Allaah enjoins justice, the doing of good, and giving to kith and kin; He forbids all shameful and prohibited deeds, and oppression. He admonishes you,

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[249] Quoted from an interview with *al-Jazeerah* at the end of 1998, as mentioned in *Clarification of the Truth in Light of Terrorism, Hijackings & Suicide Bombings* of Salafi Publications, p. 4.

[250] They are: The Reign of Islaamic Da'wah (TROID). They can be contacted through their website at www.troid.org.

that you may take heed." [16:90]

Continuing in his address, Shaykh Saalih as-Suhaymee spoke about the Prophet Muhammad (e), saying: "And he also forbade the *Mujaahideen*[251] from killing women, children, the elderly and the ascetics who are devoted to worship, as well as forbidding the cutting down of trees and so on - despite the fact that the associates of these categories of people may be involved in fighting with the Muslims.

Based upon what has preceded, then we say; that which we believe and hold as our religion concerning what happened to the World Trade Centre in America - and in Allaah lies success - is that the terrorist attacks that took place and what occurred of general (mass) killing; this is not permissible and Islaam does not allow it in any form whatsoever. Islaam frees itself from this action…

So Islaam does not allow them (these deeds), nor do Muslims perform them, and the true followers of Islaam - which is balanced and moderate - they free themselves from these actions and from those who performed them…

In this centre, there were nothing but innocent non-Muslims and Muslims from all the various parts of the world, of different races. They had material possessions and assets in these buildings, and so all of this is impermissible; this is oppression upon both Muslims and non-Muslims. Even if people (who were responsible) claim that they had valid reasons for perpetrating this; this is not the correct way.

It is obligatory upon the Muslims in this country and elsewhere, and upon the students of knowledge, to explain that this action is free from Islaam, and that Islaam is free from these actions. I request them to make clear this issue, with certainty - and to be truthful when they explain this issue - without compromising the religion of Islaam, and without giving a bad impression of Islaam.

And we say, to whomever has justice and fairness amongst the non-Muslims, that they should reflect upon this matter, and not take it out on innocent Muslims and Arabs, for there are millions of them in the United States. They should also not accept everything from the media without question. It is desirable for the American people to understand that Islaam does not support these affairs, and that they should not use the media in order to ascribe these actions to Islaam. And the Muslims in those areas should participate in explaining that these affairs are not from Islaam…

May Allaah guide us to what He is loved and pleased with, and may Allaah raise the Prophet's rank and grant him peace; and also for his family and Companions."[252]

[251] A term for those who make *jihaad* with its proper *sharee'ah* conditions.

[252] Shaykh Saalih as-Suhaymee on the WTC Attacks, www.salafipublications.com, Article ID: CAF020008. Taken from a recorded tele-link from www.troid.org.

Appendix IV:

Are There Any "Wahhaabees" Fighting in Iraq?
How the Telegraph has mislead their readers

In an article entitled "Iraq becomes a battleground in war on infidels,"[253] Robin Gedye, the Telegraph's foreign affairs writer, wrote: "Muslim fundamentalists from throughout the Middle East are being drawn to Iraq for a protracted guerrilla war, senior military officials said yesterday after a wave of weekend sabotage attacks."

Specifying the alleged role of the *"Wahhaabees"* in the recent spate of bombings and guerrilla style attacks in Iraq, Gedye states: "Of particular concern to America is the attraction of Wahhabism, an austere form of Islam prevalent in Saudi Arabia, which is gaining a foothold in Iraq. Wahhabi mosques, funded by Saudi wealth, are becoming centres of opposition to America."

Gedye is not alone in these assertions. This claim has been repeated over and over again in the mainstream media, and it is an unfounded claim that is based upon the media's misunderstanding that Usaamah bin Laadin, *al-Qaa'idah* and all *Jihaadee* revivalists who are oriented towards political activism are adherents of "Wahhaabism." However, they are not *"Wahhaabees,"* but rather, are adherents of a newly arisen sect called Qutbism, whose origins come from Egypt, not Saudi Arabia. The Qutbists are opposed to the creed and scholars of Salafism/*"Wahhaabism,"* such that the extremists from amongst them even expel the *"Wahhaabee"* scholars from the fold of Islam.

Although it is true that there is a relatively small faction of Saudi youth who have been implicated in acts of terrorism, it should be noted that the *Salafee/"Wahhaabee"* scholars who live inside and outside of Saudi Arabia have spoken out regarding acts of terrorism in the clearest of ways, and have refuted the political ideologies of Qutbism, which are based on Western revolutionary ideologies such as those of Marx and Engels, not Islam. Consequently, the *Salafee* scholars have been chastised by this modern cult, and an open war has been declared against the Saudi *"Wahhaabee"* state. Hence, it is not logically possible to believe that these youth are *"Wahhaabee,"* even if some of them do come from Saudi Arabia, when they are opposed to the carriers of "Wahhaabism."

These youth left the way of the *Salafee* scholars when they went to Afghanistan to fight the Soviets. After mixing with the Egyptian Qutbist groups, they returned to Saudi Arabia, poisoned by the ideas of *Takfeer,*[254] setting out against governments and causing general mayhem in the lands. In fact, many from the *Salafee* faction that were fighting the Soviets in Afghanistan under the leadership of the Afghani *Salafee*, Jameel Ar-Rahman, were actually killed at the hands of the Qutbists. Since that time, the *Salafee* scholars have been very careful about advising the *Salafee* youth to stay away from these so-called Jihaads, because they are fought under unknown banners,

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[253] Robin Gedye, Iraq becomes a battleground in war against infidels, *The Telegraph*, 19 September, 2003.

[254] Expelling people from the fold of Islam.

and much confusion and tribulation arises from them, because they are not established upon correct *Sharee'ah* principles.

Therefore, an open challenge is issued to Robin Gedye to bring forth convincing evidence that any *Salafee* scholar, either inside or outside of Saudi Arabia, has advised anyone to go to Iraq to fight. And it can be said that the *Salafee* scholars have spoken about Iraq, and they have advised the Muslims to supplicate to their Lord to relieve from the Iraqis the afflictions of being ruled by the socialist Ba'thist oppressor Saddam Hussein, and to relieve them of the sufferings of being unjustly occupied by foreign forces. More specifically, they have made the important clarification that these hardships are a result of what the Muslim community has brought about by their own hands, in disobedience to the Creator, and that these afflictions will only be removed from them as the Prophet Muhammad (e) said, *"…Allaah will send upon you humiliation and will not remove it from you until you return to (practicing) your religion (correctly),"*[255] not by entering into blind Jihads led by the misguided that only increase the tribulations of the Muslim community.

It can be correctly stated that Robin Gedye will never be able to find a statement by any known *Salafee* scholar inviting Muslims to go fight in Iraq. Gedye will only be able to find statements of people who follow the methodologies of the Muslim Brotherhood [**note:** also Egyptian in origin], or the hard-core Qutbists, but not of any *Salafee* scholars.

Gedye is also openly challenged to provide the name of any *Salafee* who has entered Iraq for a "protracted guerrilla war," either from Saudi Arabia, or from any other country in the world. And unless Gedye can substantiate this claim, it is believed that only those who follow the methodologies of the Muslim Brotherhood, or the hard-core Qutbists have entered Iraq through its various neighbouring borders, because the *Salafee* scholars have spoken against becoming involved in supposed Jihaads under blind banners being established by multiplicities of misguided groups.

An open challenge is also issued to Robin Gedye to bring forward convincing evidence that "Wahhaabism" is "gaining a foothold in Iraq." Robin Gedye is invited to provide the names of the *Salafee* scholars or callers that are being referred to here, and specifically to validate the sweeping claim that "Wahhabi mosques, funded by Saudi wealth, are becoming centres of opposition to America."

Robin Gedye is requested to provide the names and places of these mosques, and at what point they were built and established by Saudi wealth. Although I cannot speak on behalf of the Saudi government, in the interest of fair reporting, I invite Gedye to give thought to this statement, and to explain whether these *"Wahhaabee"* mosques were being funded by Saudi wealth when Saudi Arabia was at war with Saddam Hussein, or whether these mosques were quickly built and or funded in the last few months during the recent American occupation.

The reader is invited to ponder over these great inaccuracies and sweeping, unfounded statements which are being fed to them on a daily basis regarding "Wahhaabism," and to consider the

[255] Authenticated by Shaykh Naasirud-Deen al-Albaanee in *Silsilatul-Ahaadeeth as-Saheehah* (Vol. 1, #11)

correctness and fairness of the waves of information concerning "Wahhaabism" that are being sent forth by the likes of Stephen Schwartz,[256] Dore Gold,[257] Hamid Algar,[258] and the media as a whole.

The word "Wahhaabism" is in fact nothing but a meaningless appellation which is used by people in two cases: The term "Wahhaabism" is often used to describe those who closely stick to the verses of the *Qur'aan* and the narrations of the Prophet Muhammad (e) in matters of belief, methodology and worship. Consequently, instead of directly attacking Islam for those things that do not appeal to their desires, they call anyone who follows these texts "Wahhaabees."

Another different and contemporary usage has appeared for this term. Anybody who belongs to any of the current Qutbist type groups or movements that call for political overthrows, endless blind purported Jihads which are based upon principles other than those of the *Sharee'ah* and led by people who have no knowledge based background in Islamic scholarship, are entered into a giant umbrella group called "Wahhaabism." This is done even though these followers of Sayyid Qutb despise the *Salafee* scholars and their creed.

Hence, in the first case, "Wahhaabism" is used to mean "anything I don't like about Islam," and in the second case, "anything I don't like about what the contemporary Qutbist movements do; things that have no basis in Islam."

The media and general population are invited to actually begin to study the principles of Salafism/"Wahhaabism" and report about it accurately, especially as it seems that the "War Against Terrorism" seems to slowly be turning into the "War Against Wahhabism."

Some Western intellectuals are doing something to contest this trend, but they are few and far between, and their knowledge of the nature of Salafism is limited. Gary Leupp, a history professor and coordinator of the Asian Studies Program at Tufts University, posed the following question concerning this current of thought: "In Saudi Arabia itself, is "Wahhabism" really the threat posited by some neocons? John Esposito, director of the Center for Muslim-Christian Understanding at Georgetown University, suggests otherwise."

Professor Leupp quotes Esposito as saying: "Even conforming to an ultra-conservative, anti-pluralistic faith does not necessarily make you a violent individual." Leupp adds: "There are of course millions of peaceable if ultra-conservative, anti-pluralistic Christians."

Driving in his point, Leupp cites F. Gregory Gause III, a professor of political science at the University of Vermont, when he warned the House Subcommittee on Middle East and South Asia about the "dangerous trend" of linking "Wahhaabism" with terrorism, wherein he explained that this phenomena "is not Saudi or 'Wahhabi' in any exclusive sense. It is part of the zeitgeist of the

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[256] Stephen Schwartz is a Jewish convert to the radical Sufi Naqshabandi cult, that amongst other things, openly calls to acts of polytheism, and calls its members to have a cult-like devotion to their deceased "Grandsheikh" and the sects' other spiritual leaders.

[257] Even though Dore Gold was the former Israeli Ambassador to the U.N., he is unquestionably accepted as an unbiased expert on Islaam and "Wahhaabism."

[258] Hamid Algar finds the opportunity to be tolerant towards the various Islaamic sects which do not closely follow the Islaamic texts, but cannot find it within himself to do the same for "Wahhaabism."

whole Muslim world right now. It is undoubtedly true that the al-Qa'ida network was able to recruit many Saudis. But it would be a mistake to attribute this simply to some purported affinity between 'Wahhabism' and al-Qa'ida's message of jihad."

Stating that although "some Saudi clerics and intellectuals have supported al-Qa'ida's message [**note:** the supporters of Sayyid Qutb, the Qutbists]," he adds that "the vast majority have condemned it [**note**: the *Salafee* scholars]."

"Moreover," he says, "al-Qa'ida has been able to recruit both fighters and intellectual supporters from many countries - Egypt and Pakistan, to name but two - where 'Wahhabism' is not a prominent intellectual current."[259]

Lastly, the ideology of Qutbism should be carefully studied and reported about, and the cautionary words of the *Salafee* scholars regarding the beliefs and actions of the Qutbist groups should be taken heed of by all, as they speak with justice and insight in these matters, always returning to the sources of Islam to establish their proofs against those who divert from the way of the *Salaf* (the Prophet (e) and his companions) in methodology and creed.

[259] Gary Leupp, Saudis on the Defensive, Counterpunch, 28 August 2003.

Glossary

Ahaadeeth: See *hadeeth.*

Ahlul-Kitaab: The People of the Book (Jews and Christians).

Ahlus-Sunnah wal-Jamaa'ah: A synonymous term for the word *Salafees*. Literally translated, it means 'The People of the *Sunnah* and the United Body (of Believers)', and has been shortened to the word '*Sunnees*' (*Sunnis*).

Al-Ikhwaanul-Muslimoon: The Muslim Brotherhood

Al-Qaa'idah: A term which has been used, mostly in exaggeration, for a small group of Qutbists.

Ash'aarees: The followers of Abul-Hasan 'Alee Ibn Ismaa'eel al-Ash'aree. After following the way of the *Mu'tazilah* sect, he openly announced his repentance from this school of philosophical thought. Before he died, he wrote a book clarifying the correct system of belief which the *Salaf* had adhered to, called *Al-Ibaanah 'an Usoolid-Diyaanah*. However, a large portion of the Muslim Nation today still affiliate themselves with his former creed. The *Ash'aarees* only confirm seven of Allaah's Attributes, distorting the meanings of the remaining ones.

Atbaa'ut-Taabi'een: The second generation which came after the time of the Companions of the Prophet (e).

Aayaat: See *Ayah.*

Ayah (pl. *Aayaat):* A Sign of Allaah, or a verse in the *Qur'aan*.

Bid'a: Religious innovations which have no basis in any form of revelation. Islaam does not censure innovation in science and material development.

Da'eef: Weak. Used to describe an unauthentic *hadeeth*.

Deen: Religion/way of life

Eemaan: True faith

Hadeeth (pl. *ahaadeeth):* A narration concerning the statements, actions, approvals or attributes of the Prophet (e).

Halaal: Permissible

Haraam: Forbidden

Harakaat: Movements. This word is often used in the context of the Muslim movements of today.

Hasan: Sound. Used to describe a grade of authenticity for a *hadeeth*. It is of a lower grade of authenticity than *saheeh.*

Hizbiyyah: Partisanship for a particular group or party.

Hizbut-Tahreer: The Party of Liberation. A partisan group which focuses almost exclusively on political matters.

Islaam: The universal religion of all the Prophets and Messengers which stressed submitting to Allaah by singling Him out in all forms of worship, obeying Him in all that He has commanded, and shunning all that He has forbidden. All of the Prophets and Messengers of this universal religion called to *Tawheed* and warned against polytheism and made this a priority and starting point in their call. This line of prophethood culminated in the coming of Prophet Muhammad (e), whose revealed law abrogates all previous revelation, thus representing Islaam in its final form.

Jabariyyah: The sect that innovated the belief that Allaah compels people to do good and evil deeds and that they have neither the power nor the will to act. The *Qadariyyah*, another astray sect, taught that whatever mankind does is due entirely to his own ability and free will, and that Allaah's Will and Ability has no influence whatsoever in what mankind does. Contrary to the conflicting beliefs of these two astray sects, the *Qur'aan* and *Sunnah* teach that mankind do good and bad deeds according to their free-will, but that Allaah had full knowledge of what they would do, knows what they are doing now and knows what will take place for ever and ever. Furthermore, nothing occurs except by His Will and He knows what His servants will do of their own volition. The people of the *Sunnah* adhere to a balanced creed which is in between the various ways of extremism.

Jaahiliyyah: The days of ignorance. This term represents the era in which the original message of the Prophets had been changed between the time of Jesus (u) and Muhammad (e). It is synonymous with the concepts of disbelief, polytheism, backwardness and ignorance.

Jahmiyyah: A sect which denies the Attributes of Allaah which are authentically reported in the *Qur'aan* and *Sunnah*.

Jamaa'aat: Groups

Jamaa'atut-Tabligh: An Indian based *Soofee* group.

Jamaa'atut-Takfeer A group which fell into the innovation of making unrestricted *takfeer* (expelling people from the fold of Islaam).

Jama'at-i Islami: A Pakistani political group formed by Abu A'laa Mawdudi.

Jihaad: To strive hard against one's inner self, or to defend one's wealth, property, freedom and religion, making Allaah's Word (that none is worthy of worship except Him) supreme.

Jumu'ah: Friday. This is the day when Muslims congregate in the mosque to hear a sermon.

Ka'bah: The square stone building in the great mosque in Makkah, towards which all Muslims face in prayer.

Khaarijee or *Khaarijite*: A follower of the *Khawaarij*, or the attribute of following the *Khawaarij*.

Khawaarij: The group that expels people from the fold of Islaam upon innovated principles and revolts against the rulers, causing much turmoil throughout the land.

Laa ilaaha illallaah: This is the principle part of the testification of faith, which means: "None has the right to be worshipped except Allaah."

Manhaj: The *Salafee manhaj* is literally a way, course, method or methodology which the earliest generations of Muslims followed in the various affairs of religion related to beliefs and actions. The *Salaf* had a methodology in how to believe in Allaah, His Names and Attributes, and a methodology in calling to Allaah, and a methodology in jurisprudence, and a methodology in worship and so on, all of which was based upon the *Qur'aan* and the *Sunnah*. In contemporary usage, *manhaj* is most commonly used to refer to the way that is adopted in rectification of the beliefs and actions of Muslims and their societies and the various underlying principles that pertain to this task.

Masaajid: See *masjid*.

Masjid: (pl. *masaajid*): A place of worship or a mosque.

Mufassir: An explainer of the *Qur'aan*.

Muftee: A scholar capable of issuing verdicts.

Muhaddith: A scholar who specializes in the knowledge of *Hadeeth*.

Mu'jizaat: Miracles

Mu'tazilah: The *Mu'tazilah* are the followers of Waasil Ibn Ataa's philosophical school of thought. Ataa' withdrew (from which came the word *Mu'tazilah*) from the lessons of Al-Hasan Al-Basree, one of the famous scholars who had studied directly from the Companions of the Prophet (e). Amongst other things, they reject the Attributes of Allaah that are mentioned in the *Qur'aan* and *Sunnah*.

Quraysh: The dominant tribe of Makkah to which the Prophet (e) belonged.

Qur'aan: The final revelation sent down to mankind to the seal of the Prophets, Muhammad (e). The *Qur'aan* is the literal speech of Allaah.

Qutbist: One who adheres to the ideology of Sayyid Qutb, a modern proponent of revolutionary thought and consequent reviver of the way of the *Khawaarij*.

Qutbism: The innovated revolutionary ideology of Sayyid Qutb.

Sahaabah: The Companions of the Prophet (e).

Saheeh: Authentic. Used to describe a grade of authenticity for a *hadeeth*.

Salaf: The Prophet (e), his Companions (y) and the two generations which followed them.

Salafiyyah (Salafism) means to follow Islaam according to the understanding of the first three generations, particularly that of the Prophet (e) and his Companions.

Seerah: Biography of the Prophet (e).

Shaheed: A conditional *sharee'ah* term for a martyr.

Sharee'ah: The prescribed way and law of Islaam.

Shi'ah: A collective term for the various sects which went to extremes in regards to the family of the Prophet (e). Some of them pronounce *Takfeer* (excommunication) upon the Companions, while others accuse them of being astray. Many of these sects claim that their scholars possess qualities of having knowledge of the unseen; things that only Allaah possesses. Others attribute divinity to 'Alee (t). The scholars of the *Sunnah* distinguish between those sects which fall into innovation that does not expel them from the fold of Islaam such as the *Zaydiyyah*, and those sects which fall into innovation in matters that expel them from the fold of Islaam, such as the *Ithnaa 'Ashariyyah* (The Twelvers).

Shirk: Polytheism, associating partners with Allaah in worship. This entails directing any form of worship to other than Allaah.

Soofee (Sufi): A follower of *Soofism.*

Soofism (Sufism): A sect that has introduced many innovated practices and beliefs into the religion of Islaam while claiming to be mystical.

Sunnah: The sayings, actions and approvals of the Prophet (e).

Sunnee (*Sunni*): A follower of the *Sunnah*.

Taabi'een: The generation which came after the Companions.

Tablighee: A follower of the group *Jamaa'atut-Tabligh.*

Tafseer: The books which compiled other verses, *ahaadeeth* and statements of the Companions in explaining the *Qur'aan.*

Tajmee': The practice of most contemporary Islaamic groups of amassing groups of people together, for the cause of the "movement," regardless of their beliefs and methodologies.

Takfeer: Expelling someone from the fold of Islaam.

Tasfiyah: Purifying the people's beliefs from all forms of polytheism, disbelief, superstition, disobedience and religious innovation.

Tarbiyah: Education

Tawheed: Singling out Allaah in all forms of worship.

Tarjumaanul-Qur'aan: Interpreter of the *Qur'aan*. The title of Ibn 'Abbaas, the scholarly Companion (t).

Wahdatul-Wujood: The *Soofee* pantheistic belief that the whole creation is Allaah Himself. The *Qur'aan* and *Sunnah* teach that Allaah is above the heavens, separate from His Creation, in a manner befitting His Majesty.

"*Wahhaabee*": A term which is most often used by the opponents of Salafism to describe someone who adheres to *Tawheed*, following the *Sunnah* and the methodology of the *Salaf*.